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TRANSACTIONS

OF THE

Oneida Historical Society,

AT UTICA, N. Y.,

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MUNSON-WILLIAMS MEMORIAL.

No. 7.

UTICA, N. Y.
HERALD PUBLISHING COMPANY, PRINTERS.
1897.

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With the Compliments of

Gen. CHAS. W. DARLING, A. M.,

Cor. Sec'y, Oneida Historical Society, Utica, N. Y.;
Hon. Sec'y, at Utica, Egypt Exploration Fund, London, England;

Member, American Historical Association, Washington, D. C.;
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Hon. Fellow, Society of Science, Letters and Art, London, England;
Hon. Member, Historical Society, Tuskaloosa, Ala.;
" Historical Society, Sitka, Alaska;
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" Historical Society, St. Paul, Iowa;
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" Historical Society, University, Miss.;
" Historical Society, Newark, N. J.;
" Historical Society, Rochester, N. Y.;
" Historical Society, Charleston, W. Va.;
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Cor. Member, American Ethnological Society, New York;
" American Numismatic and Archæological Society, New York;
" Academy of Anthropology, New York;
" Historical Society, Buffalo, N. Y.;
" Cayuga County Historical Society, Auburn, N. Y.;
" Mohawk Valley Historical Society, Canajoharie, N. Y.;
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" Middlebury Historical Society, Vermont;
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" Old Colony Historical Society, Taunton, Mass.;
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" Newport Historical Society, Rhode Island;
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" Archæological and Historical Society, Columbus, Ohio;
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" Historical Society, Madison, Wis.;
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" Historical Society, Topeka, Kansas;
" Historical Society, Lincoln, Neb.;
" Historical Society, Tacoma, Washington;
" Historical Society, Walla Walla, Washington;
" Historical Society, San Francisco, Cal.;
" Historical Society of Southern California, Los Angeles, Cal.;
" Geographical Society of the Pacific, San Francisco, Cal.;
" Literary and Historical Society of Quebec, Canada.

HELEN ELIZABETH MUNSON WILLIAMS.

Prefatory Remarks.

At a regular meeting of the Oneida Historical Society, held January 12, 1897, in "Munson-Williams Memorial," it was resolved, that Volume VII of its "Transactions" be published as soon as it can be made ready by the Committee on Publications.

In view of the fact that much material has accumulated relative to the new and beautiful home of the Society, it has been deemed fit and proper that this volume shall mainly consist of matter which relates to the new building. The Committee on Publications have decided therefore to make use, in this connection, of the various articles which have appeared in the newspapers from time to time, and which relate to this munificent gift of the late Mrs. James Watson Williams.

Charles W. Darling,
Warren C. Rowley,
Benjamin F. Lewis,
Committee on Publications.

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Officers of the Society Elected for 1897.

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W. PIERREPONT WHITE.

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MOSES M. BAGG.

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Alexander Seward,
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Thomas R. Proctor,
George D. Dimon, *ex-officio*,
Robert S. Williams.

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E. Prentiss Bailey,
Rachel M. W. Proctor,
Theodore S. Sayre.

Donations and Collections.

Daniel N. Crouse,
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Thomas F. Baker.

Property and Fixtures.

Thomas W. Spencer,
Annie B. Seward,
William Kernan.

Addresses.

Rev. Dana W. Bigelow,
Caroline Gridley,
Dr. William H. Watson.

Publications of the Society.

General Charles W. Darling,
Warren C. Rowley,
Benjamin F. Lewis.

Natural History and Specimens.

Egbert Bagg,
Emma M. Swan,
Joseph V. Haberer.

Biography, Necrology and Natural History.

Moses M. Bagg, Daniel Ballou,
John C. Schreiber.

Statistics.

G. Adler Blumer, William P. Webster,
Henry D. Pixley.

Membership.

N. Curtis White, Harriett C. Dimon,
Thomas E. Kinney.

Monuments.

Alexander Seward, Samuel R. Campbell,
Charles M. Dennison, George D. Dimon,
Mrs. Henry R. Roberts.

Early Utica Publications.

Benjamin F. Lewis, James Benton,
Francis Locke.

Hall and Entertainments.

William Pierrepont White, Alfred C. Coxe,
Mary L. S. Ford, Frederick T. Proctor.

Publications of the Society.

1. Centennial Celebration of the Battle of Oriskany: 1877. Address by Hon. Ellis H. Roberts.

2. Historical Fallacies Regarding Colonial New York. Douglass Campbell. Annual Address: 1879.

3. The Men, Events, Lawyers, Politics and Politicians of Early Rome. Hon. D. E. Wager: 1879.

4. Articles of Incorporation, Constitution, By-Laws, Officers, Members and Donors of the Society, and Proceedings of Annual Meeting: 1879.

5. Early History of Oneida County. William Tracy. Annual Adress: 1880.

6. Transactions (1) of the Oneida Historical Society, with Annual Address and Reports for 1881, Paris Re-Interment and Papers read before the Society from 1878 to 1881: 1881.

7. Semi-Centennial of the City of Utica and Supper of Half-Century Club: 1882.

8. A Long Lost Point in History. L. W. Ledyard. Annual Address: 1883.

9. Col. John Brown. Rev. G. L. Roof, D. D: 1884.

10. Transactions (2) of the Oneida Historical Society, 1881 to 1884, containing Whitestown Centennial, Whitesboro's Golden Age, Wagner Re-Interment, Old Fort Schuyler Celebration, and Dedication of the Oriskany Monument: 1885.

11. Transactions (3) of the Oneida Historical Society, 1885–1886, containing Early Protestant Missions among the Iroquois, The Streets of Utica, The Utica Water Works, Forts Stanwix and Bull and other Forts at Rome, Memorial of S. Wells Williams. The Utica High School. List of the Birds of Oneida County: 1886.

12. Amended Constitution and By-Laws and Catalogue of the Members of the Oneida Historical Society: 1887.

13. The Historic Difference of English and Continental Civilization. Rev. Dr. William T. Gibson, LL. D.: 1888.

14. Transactions (4) of the Oneida Historical Society, 1887–1889, containing the New Hartford Centennial, Is Local History worth Studying?

Geology of Oneida County, The New York Iroquois, The Bleecker Street Church, Ancient Utica, and Botany and Botanists of this Vicinity.

15. Catalogue of the Library of the Oneida Historial Society, Manuscripts, Maps, &c.: 1890.

16. Col. Marinus Willett. Hon. Daniel E. Wager: 1891.

17. Transaction (5) of the Oneida Historical Society, 1890-1892, containing Geographical names as monuments of History, Gen. John A. Dix, Iroquois and Colony of New York, Early Welsh Settlers of Oneida County, Fairfield Medical College, Chapter in Glacial History, Silas Wright, Pre-Historic Remains in Sweden, Sangerfield, Laying of Historical Stone of Utica Y. M. C. Association, John F. Seymour, Constitution, and By-Laws, Officers, Members, Publications and Addresses Oneida Historical Society: 1892.

18. Transactions (6) of the Oneida Historical Society, 1892-94, containing The Dutch Our Allies in the Revolution, The Unresponsive Roll Call at Tattoo, Watauga and Franklin, Two Episodes in Early United States History, The City in the Roman Constitution, The Madog Tradition, The Mystery of the Muller Mansion, Reminiscences of the Utica Literary Club, and its earliest members, The New York Indians: 1894.

Addresses and Papers Read Before the Society.

[NOTE.—The Oneida Historical Society has not published all of the addresses delivered before it for the reason that some of the manuscripts have not been left with the Society by the authors, while others have not been considered appropriate for publication by a local historical society.

There are yet several excellent papers which are to appear in Volume VII, and which it is to be hoped will be soon forthcoming.]

1. 1878. October 29—The Genealogy of a Utica Newspaper. Alexander Seward.

2. November 26—The History of Journalism in Rome. Hon. D. E. Wager.

3 December 10—The Needs and Purposes of the Oneida Historical Society. S. N. D. North.

4. December 17—The History of the Title to the Oriskany Battle Field. Alexander Seward.

5. December 31—The Telegraph and Associated Press. Alexander Seward.

6. 1879. January 14—Historical Fallacies Regarding Colonial New York. Douglass Campbell.

7. January 28—The Men, Events, Lawyers, Politics and Politicians of Early Rome. Hon. D. E. Wager.

8. February 25—The Herkimer Family Papers. Matthew D. Bagg.

9. May 6—The Castorland Colony. Dr. Franklin B. Hough.

10. July 29—The Earliest Factories of Oneida, and their Projectors. Dr. M. M. Bagg.

11. September 23—Johannes Rueff, the Pioneer Settler at Fort Stanwix, N. Y. Rev. Dr. F. H. Roof.

12. November 11—(1st) Description and Analysis of the Massachusetts MSS. in the State Library, relating to the removal
13. of the Seneca Indians in 1838. (2d) The Pompey Stone, with Inscription and Date of 1520. Henry A. Homes.

14. December 23—The Civil, Moral and Social Condition of the People of England at the Commencement of the Reign of George III. Daniel Batchelor.

15. 1880. January 13—Incidents Connected with the Early History of Oneida County. Annual Address. Hon. William Tracy.

16. February 17—A Glance at the First Volunteers from Central New York, in the Early Days of the Late War. Gen. Wm. H. Christian.

17. May 11—The Palatines and their Settlement in the Upper Mohawk Valley. Hon. Samuel Earl.

18. July 13—The Syracuse and Utica Railroad. Hon. Daniel E. Wager.

19. November 9—Andrew A. Bartow and the Discovery of Water-Lime in this Country. Hon. Samuel Earl.

20. December 21—The Continental Congress: Some of its Actors and their Doings, with the Results thereof. Annual Address. Hon. William J. Bacon.

21. 1881. March 2—Letter of Dr. Samuel Latham Mitchell, 1804, relative to the Louisiana Purchase, with Biographical Sketch of Dr. Mitchell. Morven M. Jones.

22. April 6—Biographical Sketch of Dr. Matthew Brown, of Rome, afterwards of Rochester, N. Y. Dr. M. M. Bagg.

23. May 31—The Early History of the Mohawk Valley. Rev. Geo. A. Lintner, D. D. Read by C. W. Hutchinson.

24. December 7—The Golden Age of Whitesboro. Hon. D. E. Wager.

25. 1882. January 10—Historical Sketch of the New York Historical Society. Annual Address. Dr. M. M. Bagg.

26. February to May—Golden Age of Whitesboro. D. E. Wager.

27. 1883. January 9—A Long Lost Point in History. Annual Address. L. W. Ledyard.

28. April 10—Extracts from a Journal of a First Sandwich Island Missionary. Mrs. Maria S. Loomis. Read by A. Seward.

29. May 8—Political Poem. John H. Lothrop. Read by Dr. M. M. Bagg.

30. June 5—Antiquities of Onondaga. Rev. W. M. Beauchamp.

31. September 11.—Eulogy on George P. Marsh. Rev. Dr. S. G. Brown.

32. October 9—Familiar Talk about Mexico. Dr. E. Hutchinson.

33. November 13—The Streets of Utica. L. M. Taylor.

34. December 11—Cannibalism. General C. W. Darling.

35. 1884. January 15—Social System of our New York Indians. Annual Address. Rev. Dr. Charles Hawley.

36. February 12—Ancient Utica. Prof. George C. Sawyer.

37. March 31—Memorial of S. Wells Williams. T. W. Seward.

38. Extracts from Military Journal of Col. Frederick Visscher. S. G. Visscher.

39. April 28—Col. John Brown. Rev. Dr. G. L. Roof.

40. November 24—Fort Stanwix and other Forts at Rome. Hon. D. E. Wager.

41. 1885. January 13—The Greek Idea of the State. Annual Address. Prof. Edward North.

42. March 30—The Gazetteers of New York. S. N. D. North.

43. September 28—The manuscripts of His Excellency Daniel D. Tompkins which have recently come into possession of the State Library. Henry A. Homes.

44. October 26—Lecture on Iceland. Rev. T. R. G. Peck.

45. 1886. January 12—Early Protestant Missions among the Iroquois. Annual Address. Prof. A. G. Hopkins.

46. January 25—The Utica Water Works. Thomas Hopper, Esq.

47. February 22—The Principal Works on the Botany of this Vicinity. Dr. Joseph B. Haberer.

48. March 29.—Origin and Early Life of the New York Iroquois. Rev. W. M. Beauchamp.

49. April 26—Annotated List of the Birds of Oneida County, N.Y., and of its Immediate Vicinity. Major Egbert Bagg.

50. May 31—Prehistoric Remains in Sweden: translated from the Transactions of the Royal Historical Society of Sweden. Thos. R. Colling.

51. September 21—Sangerfield, N. Y.: Its Development and its Industries. Hon. Amos O. Osborn.

52. November 29—Prehistoric Remains in Sweden (continued): T. R. Colling.

53. 1887. January 11—Is Local History worth Studying? Annual Address. Prof. Francis M. Burdick.

54. March 28—Recollections of Joseph Bonaparte. S. L. Frey. Were Shikellimy and Logan Oneidas. Rev. W. M. Beauchamp.

55. April 25—Reminiscences of the Early History of Oneida County. Col. J. T. Watson.

56. May 30—The Bleecker Street Church. Thomas W. Seward.

57. September 26—Gen. Oliver Collins. Charles D. Adams.

58. October 31—Visit to Gibraltar and Tangier. Rev. T. R. G. Peck.

59. December 19—Rev. Beriah Green. Dr. Smith Baker.

60. 1888. January 10—The Value of Local Historical Research. Annual Address. Prof. Oren Root.

61. January 30—Early Methods of Travel in the Mohawk Valley and Central New York. Prof. A. G. Hopkins.

62. March 26—The Historic Difference of English and Continental Civilization. Rev. Dr. W. T. Gibson.

63. April 30—Reminiscences of New Hartford. Henry Hurlburt.

64. May 28—Geology of Oneida County. Rev. A. P. Brigham.

65. September 24—Earlier Poets of Utica. Dr. M. M. Bagg.

66. December 3—Early Welsh Settlers of Oneida County. Rev. Erasmus W. Jones.

67. December 17—The Insurrection and Conquest of the Tuscarora Indians. Col. Edward Cantwell.

68. 1889. January 8—Geographical Names as Monuments of History. Annual Address. Rev. Dr. Willis J. Beecher, of Auburn Theological Seminary.

69. January 28—History of the Presbyterian Church at New Hartford. Rev. Edward H. Payson.

70. February 25—Earliest Instance on Record of Complete Anæsthesia produced by Nitrous Oxide. Dr. M. M. Bagg.

71. May 15—Early Northwestern History, with Stereopticon Views. A. A. Graham, Secretary Ohio Historical Society.

72. October 28—Silas Wright, Governor of New York from 1845 to 1847. Rev. Daniel Ballou.

73. November 25—Peter Stuyvesant, the last Dutch Governor of New York. Col. James T. Watson.

74. December 30—Gen. Wm. H. T. Walker and Gen. John W Fuller. Alexander Seward.

75. 1890. January 14—Life and Character of Governor John A. Dix. Gen. James Grant Wilson. Annual Address.

76. January 27—The Three Witnesses of the Book of Mormon. James H. Kennedy.

77. February 24—The Iroquois and the Colony of New York. Rev. W. M. Beauchamp, S. T. D.

78. March 31—Fairfield Medical College. Lucien B. Wells, M. D.

79. " " Early doings of the first Spiritualists. Alexander Seward.

80. April 8—The Leisler Troubles in New York, 1689 to 1691. Rev. A. G. Vermilye, D. D.

81. April 28—John Jay. His origin, character and public services. Frank B. Parkhurst.

82. May 26—Judge William Cooper of Otsego, the Founder of Cooperstown. Hon. Edward T. DeLancey.

83. October 29—The Colonial Press of Boston and New York. Col. William L. Stone.

84. November 24. Life of Col. Marinus Willett, prior to his command at Fort Stanwix. Daniel E. Wager.

85. December 29. Col. Marinus Willett. Part 2d, Hon. Daniel E. Wager.

86. 1891. January 13—The Making of a Constitution. Professor Benjamin S. Terry. Annual Address: 1891.

Popular Educational Lectures.

BY PROF. BENJAMIN S. TERRY,
History and Political Science in Colgate University.

87. February 13—The Barbarian Nemesis.

88. February 16—The Gothic Invader.

89. February 20—Gog and Magog.

90. February 23—The Kites and the Crows.

BY PROF. ALBERT P. BRIGHAM,
Colgate University, Hamilton, N. Y.

91. February 25—Rivers.

92. March 2—Glaciers and Glacial Periods.

93. March 4—The Ice Age in North America.

94. March 6—Lakes and Underground Waters.

BY PROF. ARTHUR S. HOYT,
English Literature in Hamilton College.

95. March 11—Macbeth, Illustrating the Power of Shakspeare.

96. March 13—Wordsworth, the Man and Poet.

97. March 18—The Jew of Marlowe and the Jew of Shakspeare.

98. March 20—Tennyson and Modern Schools of Poetry.

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99. May 12—Benjamin Fletcher, Colonial Governor of New York, 1692-8. Gen. Watts De Peyster.

100. 1892. January 12—The Evolution of the Factory System. S. N. D. North. Annual Address: 1892.

101. February 9—Extracts from Memorial History of Utica. Dr. M. M. Bagg.

102. March 8—Visit to West Indies, Brazil, Spain and Portugal. Rev. Dana W. Bigelow.

103. 1895. January 8—The Study of History. Rev. Prof. W. R. Terrett.

104. April 9—The Invasion of the Mohawk and Schoharie Valleys by Sir John Johnson. R. A. Grider.

105. November 12—New England in New York. Judge Stephen Holden.

106. December 10—The Political and Social Life in Washington during the administration of President Monroe. Robert J. Hubbard.

107. 1896. February 11—The Egyptian Soudan and General Gordon. Col. H. G. Prout.

108. March 10—The Mayflower Pilgrims. Rev. Dr. W. C. Winslow, LL. D.

109. April 14—Van Corlaer's Journal of 1634. S. L. Frey.

110. 1897. January 12—The Federal Party in American History. Rev. E. P. Powell.

Oneida Historical Society.

Munson-Williams Memorial.

Munson-Williams Memorial.

[*Extract from the Utica Press, March 14, 1894.*]

The death of Mrs. J. Watson Williams occurred at her residence, No. 318 Genesee street, at 4.30 P. M., yesterday. Her death was caused by heart weakness, and while quite sudden, was easy and peaceful. The news of her decease spread rapidly and was everywhere received with expressions of profound sorrow.

Helen Elizabeth Munson was born in Utica, August 28, 1824. She was the daughter of Alfred Munson, who came to Utica from Connecticut in 1823, and who was interested in all the leading manufactories of Utica. He was also interested in the railroads of this vicinity, and for a long time was president of the Oneida Bank. His daughter was educated in the Utica Female Academy when Mrs. Nott had charge of it.

September 30, 1846, she was married to James Watson Williams, who died in March, 1873. Mr. Williams was a fine scholar, for two years he was editor of the *Weekly Observer*, and for some time clerk in the Court of Chancery. He was mayor of Utica, had been School Commissioner, manager of the Utica State Hospital, and held many other positions of public trust. Since her marriage, Mrs. Williams had lived in the house 318 Genesee street, which was built for her. Her father was one of the wealthiest men of Utica at the time of his death, and he left his property to his two children, Mrs. Williams and her brother, Samuel A. Munson. This brother died in 1881 and left half of his property to his sister. Mrs. Williams was a remarkable woman and possessed many of the traits which made her father one of the most prominent and useful men the city has ever known. Although she was one of the wealthiest women in the city, yet she never made a display of her wealth and she avoided all show. Well educated, cultured and refined, she shrank from notoriety and publicity, possessing in a rare degree the virtue of modesty which so well becomes a woman. In business matters her judgment was excellent and she had great executive ability. The best evidence of this is the fact that she not only retained,

but she increased the property which she inherited. She was greatly devoted to the city of her birth and had done considerable to further its interests. In 1888 she went abroad and spent two years in European travel.

Of her father, Alfred Munson, it has been written: "Although benevolence was unquestionably a characteristic of Mr. Munson, yet he refrained from inconsiderate giving. He was anxious with respect to his benefactions, as with his business enterprises, that they should be conducted on right principles and so as to secure the best results. This was equally true of his daughter.

Mr. Munson purchased the lot on which Grace Church stands, and had drawn the plans from which the present church was built. On his death he left $15,000 to the church, $30,000 to the Utica Orphan Asylum, and to other charities enough to make his public bequests $60,000. Mrs. Williams had been confirmed in Grace Church, and she took the same interest in its welfare that her father did. She also took pleasure in giving during her lifetime so that she could see the good accomplished. For the past twenty years she has done much in the way of improving and beautifying Grace Church. Her first effort in this direction was to finish the tower and spire, and while this work was in progress she had the lives of the men who were at work on the building insured, so that in case of accident to them their families would be provided for. She next had a tile floor placed in the church, the seats re-arranged, and a new heating appratus put in. In 1885 she had parish rooms built, and in 1888 the choir room was constructed. In 1890 the church decided to purchase a new organ, and as the chancel was not large enough to contain it, Mrs. Williams had a new and larger chancel built in the most appropriate style of eccelestical architecture. She also obtained from abroad the stained glass windows for the chancel, together with a beautiful altar and reredos of marble and Caen stone. Her gifts to this church alone amounted to about $75,000, and they were all gifts which she made of her own volition, because she saw and realized the needs of the church.

She contributed also liberally to the support of the Utica Orphan Asylum, and served for years on its Board of Managers.

To the House of the Good Shepherd she gave a large sum as a

memorial, and she also gave a considerable sum toward the endowment of St. Luke's Hospital.

She was a liberal and constant contributor to the funds of the Woman's Christian Association and was always greatly interested in its welfare.

For the Oneida Historical Society she purchased the ground at the intersection of John and Elizabeth streets and Park avenue, upon which it was her intention to erect a suitable building for the exclusive use of this society. It would be impossible to enumerate all her benefactions, many of which were never known to the public. No one in Utica gave more liberally for charitable and benevolent objects than Mrs. Williams, and because of this fact, many over-estimated her wealth and reported it at fabulous figures.

In case of calamity by fire, flood or drought in any part of the country, she was generally looked to for a large subscription which she usually freely gave. Nearly all her gifts were made without suggestion from anyone, and many who were engaged in projects of a public nature were agreeably surprised to receive from her, checks for liberal sums in advance of any public appeal for aid. She gave liberally to the various Episcopal Churches of the city and to all its charities.

Those who were engaged by her in the erection of buildings were always kindly remembered at Christmas, and her gifts were always thoughtful, kindly and timely. She never gave where she did not think it needed, and never did any thing with an idea of winning favor or approval. Her acts in these directions were good examples for those possessed of large means. In all that she did in the way of benevolence she was very conscientious and acted only after having fully acquainted herself with the facts and circumstances in each case. In the construction of buildings she frequently surprised the workmen she employed by the knowledge she displayed of what constituted good material and workmanship, and her taste in this, as in other matters, was excellent. She had considerable literary ability, and in her younger days had written much that was meritorious.

Mrs. Williams was prominent in the best society of the city, and she treated all her friends with equal courtesy no matter what might be their rank or station. Her whole life substan-

tially had been spent in Utica, and a large portion of her funds were invested in her manufacturing enterprises. Those who knew her best loved her the most, and her sudden death was the cause of great sorrow throughout the city. She was the mother of three children, one of whom Grace Elizabeth, died in childhood. She left two daughters, Miss Rachel Munson Williams and Mrs. Thomas R. Proctor. George D. Dimon, a nephew of her husband, is another relative.

To the deeply bereaved family the sincere sympathy of many friends is extended.

NOTE.

It was the wish of Mrs. James Watson Williams that Messrs. Richard M. Hunt and Richard H. Hunt, of New York, should be employed as the architects of the "The Munson-Williams Memorial." These gentlemen therefore made their first visit May 1st, 1894, to consult with Miss Rachel M. Williams and Mrs. T. R. Proctor concerning the plans for the buinding.

[*From the Saturday Globe, July 14, 1894.*]

Mrs. James Watson Williams last fall informed the Building Committee of the Oneida Historical Society that she proposed to erect a building on the space at the intersection of John and Elizabeth streets and Park avenue and give it to the Society, imposing as the only condition that it should be known as the "Munson-Williams Memorial." It was to be in memory of her father, Alfred Munson; her brother, Samuel A. Munson; and her husband, James Watson Williams.

Her intentions will be generously carried out in full by her daughters, Miss Rachel M. Williams and Mrs Thomas R. Proctor. The design is in the style known as the Flemish Gothic, Mrs. Williams having herself suggested that style for the building. The foundation will be of Indiana limestone and the superstructure of Roman brick, old gold or speckled, laid in cement, with stone cornices. The roof will be slate, with gutters and valleys of copper. The interior woodwork throughout will be quartered white oak. The entrance on Park avenue is by a hall thirty feet by twenty-six, and from that to the stairway hall in the tower, about twenty-eight feet by sixteen feet, both of which have tiled floors, and will afford an excellent place for statuary

and busts. On the Elizabeth street front is shown the entrance to the audience room, between coat and toilet rooms on either side. The auditorium will seat two hundred persons, and windows are in the upper part over the coat rooms. At the upper end of the John street front is a room thirty feet by twenty-eight feet where the historical and scientific collections may be kept. This room may also be used for the smaller meetings until the growth of the society renders the use of it for that purpose less convenient than the auditorium. There is also a committee room shown, with a porch looking out towards Chancellor Square. It is intended that this room shall have a fireplace and be used as a room for reading and conversation. The rooms on the second floor will furnish ample accommodations for the library and there is a large room on the third floor for books, magazines, newspapers, etc.

On the first floor is a fire proof vault for the safe preservation of valuable historical documents. The dimensions of the building are eighty-four feet by eighty-eight feet.

[*Extract from the Utica Morning Herald, January 9, 1895.*]

At the annual meeting of the Oneida Historical Society, held in the spacious rooms of the society in the Arcade building, George D. Dimon stated that the plans and specifications for the new building had been drawn up and everything was progressing satisfactorily. He said that the ground would probably be broken early in the spring.

[*From the Utica Morning Herald, May 18, 1895.*]

Architect Richard H. Hunt came from New York yesterday, and contracts were let for the Munson-Williams memorial building to be erected for the Oneida Historical Society on the triangle bounded by Elizabeth and John streets and Park avenue.

Five bids were received for the construction of the whole building, but the different parts of the work were let separately, as follows: Mason work, Pius Kerner; carpenter work, Roberts & Williams; steam heating, Utica Steam Gauge Company;

plumbing, Breen Bros.; electric wiring and fittings, Nightingale & Johnson.

The figures of the contracts were not given out, but the total cost of the building will be forty thousand dollars. The structure is after the Flemish style of architecture, which will be new in Utica. The walls will be made of pressed brick with Oxford blue stone foundation and trimmings, and terra cotta ornaments. A tower over one hundred feet in height will rise from the easterly corner of the edifice. The building will contain an auditorium to seat two hundred people; rooms for the collections and library of the society; store-room, and a fire-proof vault. The interior will be finished in oak. Work will be begun on the building immediately. The Oneida Historical Society will properly arrange for interesting ceremonies in connection with the corner stone laying, which will take place in the summer. The Munson-Williams Memorial will be one of the handsomest buildings in the city.

[*From the Utica Observer, Friday, May 24, 1895.*]

The Building Committee of the Oneida Historical Society, consisting of William M. White, Dr. M. M. Bagg, Alexander Seward, Rev. Dana W. Bigelow, General Charles W. Darling, and George D. Dimon, at 10 o'clock this morning commenced the work of excavating for the Munson-Williams Memorial. Each gentleman took one shovelful of earth and deposited it outside of the lines. It is expected that the building will be enclosed before winter, and that it will be finished in about a year. Arrangements will be made for laying the corner-stone when the walls are in a condition to receive it.

[*From the New York Evangelist, July 11, 1895.*]

The Munson-Williams Memorial, now about to be erected in Utica by Architect Richard M. Hunt, for the use of the Oneida Historical Society, is to be a fine substantial structure in the Flemish style, costing fifty thousand dollars. The walls will be made of pressed brick with Oxford blue foundation, trimmings, and terra cotta ornaments. A tower over one hundred feet

high will rise from the easterly corner of the edifice. The building will contain an auditorium seating two hundred people; rooms for the collections and library of the society; store rooms and a fire proof vault. The interior will be finished in oak.

[*From the Utica Press, Monday, July 15, 1895.*]

At a joint meeting of the permanent Building Committee and the Board of councillors of the Oneida Historical Society, final arrangements were made for the laying of the corner stone of the Munson-Williams Memorial Building. The stone is to be laid on Monday, July 29th, at 2 P. M., by John Stewart of New York, grand master of F. and A. M., of the State of New York. An invitation has been extended to Hon. James S. Sherman to make an address.

The committee to collect articles to place in the box to be deposited in the corner stone, consisted of William M. White, Gen. Charles W. Darling, Dr. Moses M. Bagg and Robert S. Williams. Previous to the laying of the corner stone there will be a parade of Masons from the foot of Genesee street to the side of the building, on the corner of John and Elizabeth streets.

[*From the Utica Morning Herald, Monday, July 15, 1895.*]

At a joint meeting of the Oneida Historical Society and the F. and A. M., held at the residence of Charles W. Hutchinson, on Saturday evening, there were present Vice President William M. White, Gen. Charles W. Darling, Dr. Moses M. Bagg, Alexander Seward, Rees G. Williams, N. Curtis White, Robert S. Williams, Rev. Dana W. Bigelow, Dr. J. E. West and Mr. Hand, the clerk of works for Architect Hunt.

The Masonic fraternity was represented by District Deputy Grand Master George Beal of Hamilton, Worshipful Master Robert Dodd of Utica Lodge, No. 47, and Worshipful Master D. G. Abrams of Oriental Lodge, No. 224.

Hon. C. W. Hutchinson, president of the society, was in the chair, and John L. Earll acted as secretary of the meeting.

Hon. James S. Sherman was selected to act as speaker on the occasion of the laying of the corner stone at 2 P. M., on

Monday, the 29th instant by Grand Master Stewart. The silver trowel to be used by him will be a gift to him from the Oneida Historical Society, and an elegant one is now being made by the Gorham Manufacturing Company of New York.

The copper box for the corner stone, which is to contain sundry articles of value contributed by friends, is now ready, and persons desiring to add to its contents are invited to send the articles either to the rooms of the Oneida Historical Society, in the Arcade building, or to Robert S. Williams, president of the Oneida National Bank.

The corn, oil and wine to be used in the ceremony will be contained in vessels of gold and silver, which vessels are always the property of the F. and A. M.

[*From the Utica Press, Wednesday, July 17, 1895.*]

The joint committees of the Oneida Historical Society, and the Free Masons, will meet at Bagg's Hotel, at 8 o'clock this evening to make the final arrangements relative to the laying of the corner stone to the Munson-Milliams Memorial Building, by Most Worshipful Grand Master Stewart, on the 29th instant, at 2 P. M.

George D. Dimon and his associates on the permanent building committee are to be congratulated on having reached this new epoch in the history of the Oneida Historical Society, and it is a well deserved reward for the earnest, faithful work which they have performed in the extensive field which they occupy.

Numerous promises of books, relics, curios, etc., have been made by the friends of the society when the new building is occupied, and the society has the promise also of a much larger field of usefulness.

[*From the Utica Morning Herald, Thursday, July 18, 1895.*]

Representatives of the Oneida Historical Society and the Oriental, Faxton and Utica Lodges of Free Masons met at Bagg's Hotel last evening, to arrange for the laying of the corner stone of the Munson-Williams Memorial building. William M. White, Gen. Charles W. Darling, Dr. Moses M.

Bagg and John L. Earll represented the Historical Society. Oriental Lodge was represented by Past Masters Jacob Scheehl and Henry Lancaster, Master D. J. Abrams and H. K. Heffron; Faxton Lodge by Past Master Roderick Campbell, Master W. E. Bailey, L. N. Southworth and R. G. Williams; Utica Lodge by Past Master Charles P. Glatt, E. G. Brown and Andrew McCarthy.

Vice President White of the Historical Society was made chairman of the meeting and John L. Earll, secretary.

The three lodges formally accepted the invitation of the society to take charge of the ceremonies on July 29. The secretary read a letter from District Deputy Beal of Hamilton, in which it was stated that the Grand Master would like to have the masons meet him at Bagg's Hotel on the morning of the day the corner stone is laid, and escort him to the scene of the ceremonies.

A letter was read stating that Congressman James S. Sherman had consented to act as the orator of the day.

It was left with the Masters of the three lodges to notify District Deputy Beal of the action taken in regard to the formation and line of march of the parade.

[*From the Saturday Globe, Saturday, July 20, 1895.*]

Monday, July 29 will be a great day for the Oneida Historical Society, as then the corner stone will be laid of the Munson-Williams Memorial Building, in which the society will at length find a home.

There is no more useful or important association in Utica, than the Oneida Historical Society. Composed of men prominent by birth and position in the community, it has done a most valuable work in perpetuating the memory of important personages and events.

The chief officers of the Oneida Historical Society at the present time are as follows:

President, Hon. Charles W. Hutchinson; Vice Presidents, George D. Dimon, Thomas R. Proctor, Hon. Daniel E. Wager; Corresponding Secretary, Gen. Charles W. Darling, A. M.; Recording Secretary, W. Pierrepont White, LL. B.; Librarian, M. M. Bagg, M. D., Treasurer, Warren C. Rowley.

[*From the Utica Morning Herald, July 29, 1895.*—EDITORIAL.]

We reproduced to-day from the *Utica Herald* of December 2 and 16, 1876, the record of birth of the Oneida Historical Society of Utica. We print also the complete roster of members of the society from its beginning. The names of the living and the dead commingled, without note of the departed, at the suggestion of a life long member of the society, who remarked a stelligerent list would appall the community. Not nineteen years have elapsed since the organization of the society, and of the thirty-three gentlemen comprising the first board of officers and counselors, only eight survive. From the modest beginning of December, 1876, the society has progressed on the lines laid down in the statement of its purposes. The interest manifested in this organization at its birth has been maintained by its founders and associates, who have connected themselves with it since. Valuable relics have been brought together, papers of great literary excellence and of permanent literary value have been prepared and read before the society, and in its archives are preserved incidents in and of the history of this and adjacent counties which otherwise would have been lost to the future. If the Oneida Historical Society had done no more than project and carry to completion the monument that marks the battle-field of Oriskany, it would have earned the gratitude of the State and the Nation. To its endeavorers and representatives also is due the tardy action of the State in providing that a suitable monument be erected and cared for at Danube, the spot where Gen. Herkimer's dust lies. The present will be a red letter day in the life of the society. The generosity of one whose good works in life were constant, but always if possible, without the public knowledge, enables the laying of the corner stone of a splendid structure to be its home. It will be a red letter day for the city of Utica, for this building will be one of its chief points of interest. It is a happy circumstance also that associates with this event the great fraternity, of whose benevolence the city of Utica has a noble testimonial in the home within its gates. To the Grand Master of Masons, his associates of the Grand Lodge, and the members who assist in the ceremonies of the occasion, Utica extends a cordial welcome.

[*From Utica Morning Herald, July 29, 1895*]

The corner stone of the Munson-Williams Memorial Building will be laid this afternoon by John Stewart, Grand Master of the Free and Accepted Masons of the State of New York.

Mr. Stewart and many other Grand Lodge officers arrived in this city at 10.52 A. M. Among those registered at Bagg's Hotel were the following:

Jerome E. Morse, Rufus J. Griggs, Frederick I. Milligan, John R. Pope, W. I. Maxwell, E. Lowenstein, Andrew Ferguson, George Skinner, J. P. Solomon, W. Townsend Scudder, C. W. Cushman, George Hayes, Alexander T. Goodwin, Jerome B. Gillie, Thomas Moore, Charles M. Wickwire, Byron J. Strough, W. J. Wiley, W. J. Mathews, Arthur MacArthur, George Beal, M. D. Morley, M. Kalb, S. P. Sturtevant, William J. McDonald, Herman C. Carter, W. A. Sutherland, Robert B. Moneypenny, George Clark, Leopold Sulzer and Philip M. Nast.

At 2 o'clock in the afternoon the local lodges of masons will form in line on Bagg's square, under Grand Marshal Manning, and march up Genesee street, and through Elizabeth street to the site of the Munson-Williams Memorial Building. At the City Library Building the members of the Oneida Historical Society will join the procession.

The committee of arrangements adopted the following resolution.

Resolved, That all who are or have heretofore been members of the Oneida Historical Society are cordially invited to assemble at the City Library Building at 1.30 o'clock P. M., Monday, July 29, to join the procession and participate in the laying of the corner stone of the building now being erected for the use of said society.

Robert Dodd, Master of Utica Lodge, D. J. Abrams, Master of Oriental Lodge and W. E. Bailey, Master of Faxton Lodge, will act as aids to the grand marshal.

The Grand Master will lay the corner stone according to the Masonic ritual, and Prof. A. L. Barnes will furnish the music.

The oration will be delivered by Hon. James S. Sherman, M. C.

The work of the Oneida Historical Society is well unders tood, but the following accounts of its origin and membership are of great interest.

CEREMONIES CONNECTED WITH THE LAYING OF THE CORNER-STONE OF THE MUNSON-WILLIAMS MEMORIAL.

[*From Utica Morning Herald, July 30, 1895.*]

The corner stone of the Munson-Williams Memorial, now in course of erection on the Kinney triangle, was laid by the Grand Lodge of Free and Accepted Masons of the State of New York in the presence of a large crowd of people yesterday afternoon. The occasion was an important one in the history of the Oneida Historical Society, for whose occupancy the handsome memorial structure to be erected is intended. The exercises throughout were very impressive and were followed with deep interest by all present.

The corner stone is located on the northeast corner of the building, facing Elizabeth street. Surrounding it was a large platform for the Grand Lodge officers, Oneida Historical Society members and other invited guests. Shortly before 2 o'clock, Grand Master John Stewart and the other officers of the Grand Lodge were escorted in carriages from Bagg's Hotel by about two hundred members of Utica, Faxton and Oriental Lodges of this city headed by the Old Utica Band, under Grand Marshal James F. Manning, with the Masters of the Utica lodges, D. J. Abrams of Oriental, Robert Dodd of Utica and W. E. Bailey of Faxton Lodge as aids. Between Utica and Oriental Lodges, W. D. Jones, U. S. Champlin, Charles Sladen and Andrew Steates, representing the three lodges, carried the copper box placed in the corner-stone. The procession marched up Genesee street to Elizabeth, to the City Library Building, where members of the Oneida Historical Society, Mayor Gibson and members of the Common Council took a position at the left of the masons. The procession continued over Elizabeth street to the site of the Memorial, where the members of the three lodges opened ranks and the Grand Lodge officers, the orator of the day, Congressman James S. Sherman, Vice President William M. White of the Historical Society and Rev. Dr. A. B. Goodrich of Calvary Church passed in review and took position on the platform.

The Grand Lodge officials were Grand Master John Stewart, New York; Deputy Grand Master W. A. Sutherland, Rochester; Acting Grand Senior Warden William J. McDonald, New York;

Acting Grand Secretary Rees G. Williams, Utica; Grand Treasurer Jerome E. Morse, New York; Grand Junior Warden Charles W. Cushman, Buffalo; Grand Marshal James F. Manning, New York; Grand Senior Deacon Robert Moneypenny, New York; Acting Grand Standard Bearer W. S. Thompson, New York; Grand Sword Bearer Frederick J. Milligan, Grand Junior Deacon J. P. Solomon, Grand Librarian E. Lowenstein, Grand Pursuivant George Skinner, Grand Tiler Andrew Ferguson, New York; Grand Stewards George H. Clark, Buffalo; William J. Maxwell, Brooklyn; Leopold Sulzer, New York; J. Frederick Lenhardt, Brooklyn; Commissioners of Appeals Rufus T. Griggs, Brooklyn; John H. Cunningham, Utica; Townsend Scudder, Glen Head; Trustees of the Masonic Home Hon. A. T. Goodwin, George Hayes, Byron J. Strough, Frederick P. Morris, Thomas Moore, C. M. Wickwire and James B. Gillie; Herman Carter, treasurer of the Masonic Veteran Association; Arthur McArthur, Generalissimo of the Grand Commandery; District Deputies Matthew Caswell, second district; William H. Miller, fifth; George W. White, sixth; William J. Matthews, seventh; Joseph Lane, eighth, New York; Moses D. Gelty, ninth, Yonkers; Wilber Combs, sixteenth, Middletown; George Beal, seventeenth, Hamilton; William H. Rockwell, nineteenth, Weedsport; Emera A. Cobb, eighteenth, Binghamton; E. G. Howe, twenty-second, Rochester; Darius A. Daniels, twenty-third, Friendship; Alfred Osterrland, twenty-eighth, Brooklyn; Luca Francia, twenty-ninth, New York; Noble F. Martin, Utica; and W. J. Wiley, Master Copestone Lodge, New York.

Others seated upon the platform were Mr. and Mrs. Thomas R. Proctor and Miss Proctor, Mr. and Mrs. George D. Dimon, representing the family of the donor of the building; Congressman James S. Sherman, Rev. Dr. A. B. Goodrich, Dr. M. M. Bagg, Gen. Charles W. Darling, Vice President William M. White of the Historical Society; W. Pierrepont White, Dr. Watson, Roderick Campbell, Thomas N. Mooney, E. A. Hammond, Rev. T. Lewis Banister, New Hartford; Rev. Prof. Oren Root of Hamilton College; George Graham of Oriskany and other invited guests. Mr. and Mrs. F. T. Proctor, the latter a daughter of Mrs. Helen Munson-Williams, are in Europe.

The exercises were opened by a selection by a sextet, consisting of A. L. Barnes, M. T. Brown, Perle W. Harter, W. J.

Brown, E. A. Ballou and Elliot Stewart. William M. White in behalf of the Historical Society then presented Grand Master Stewart with a silver trowel with an ivory handle. The trowel was inscribed; "Presented to M. W. John Stewart by the Oneida Historical Society, at the laying of the corner-stone of the Munson-Williams Memorial Building, Utica, N. Y., July 29, 1895."

Accepting the trowel Grand Master Stewart said: "The Grand Lodge is assembled in Utica to-day by the invitation of the Oneida Historical Society for the purpose of laying the corner-stone of this memorial building. Between this society and the Masonic fraternity there exists a bond of sympathy which makes it pre-eminently fitting that the Grand Lodge should lay the corner-stone of this building. This society inspires the pursuit of knowledge and is a useful medium for the advancement of the moral and intellectual interests of the community. It has been the custom among the fraternity of Free and Accepted Masons from time immemorial on invitation to assemble the craft and lay, with appropriate ceremonies, the foundation stones of public edifices, those devoted to educational or benevolent purposes or dedicated to the worship of God. The perfomance of those ceremonies is always a pleasure to the craft. As our work is of a similar character our sympathy with the Oneida Historical Society and all kindred organizations is great. Another tie that binds us and makes us interested in this beautiful valley of the Mohawk is the home which this great fraternity has created, those who believe in "Bear ye one another's burdens and so fulfill the law of Christ." The work of this society and other kindred ones is a testimony to their usefulness."

Prayer was then offered by Rev. Dr. Goodrich, after which the box was placed over its receptacle and a list of its contents was read by Acting Grand Secretary Rees G. Williams. The box, which was sealed, was of copper, twelve inches long, six inches wide and nine inches deep, inscribed as follows:

"In the name of the supreme architect of the universe to whom be all praise and glory, amen. The corner-stone of this building, to be known as the Munson-Williams Memorial and erected for the exclusive use of the Oneida Historical Society of Utica, N. Y., was laid with all the honors of free masonry at

two in the afternoon of July 29, A. L. 5895—A. D. 1895, by the Most Worshipful John Stewart, grand master of Masons of the State of New York, the entire membership of the craft of Utica attending.

And now abide faith, hope and charity, these three, but the greatest of these is charity."

The ritualistic services of the corner-stone laying then followed, participated in by the Grand Master, deputy grand master, senior and junior grand wardens.

The box was lowered into position, and the corner-stone placed over it. The deputy grand master applied the square to the corner-stone, the senior grand warden the level, the junior grand warden the plumb, after which Grand Master Stewart declared the stone to be well formed, true and trusty, and correctly laid. Corn, as an emblem of plenty; wine as an emblem of joy and gladness, and oil as an emblem of peace and blessing, were then scattered on the stone, followed by the invocation by the grand master. The corner-stone was struck three times by Grand Master Stewart, and Grand Marshal Manning announced the laying of the stone. The sextet sang an ode, and the benediction was pronounced by Rev. Dr. Goodrich.

The orator of the day was Congressman James S. Sherman, and he was received with applause when introduced by Grand Master Stewart.

ADDRESS OF HON. JAMES S. SHERMAN, M. C.

The event, which is the occasion of this presence, marks an epoch in the life of this Historical Society. It cannot pass without bringing forcibly to notice the object for which this association was organized, what it has accomplished, and what, with the added means this building gives, it may hope to accomplish in the future; nay, more, what duty it assumes in accepting this generous benefaction.

In the autumn of 1878, a number of gentlemen met in the office of Hon. C. W. Hutchinson, happily still surviving to lead the labors then begun, to consider the advisability of organizing an historical society. This meeting resulted in the formation of the society, in whose interest and at whose invitation we are assembled to-day. From its inception it was remarkable. The

men who composed it had been for years leaders in politics, in business, in the professions and in society. For forty years they had been making history, extending widely the fame of their city and county. They were the connecting links between the pioneers of the early days of this settlement and the earnest workers of the busy present. They brought to the young society elements of worth and of solidity, a wealth of knowledge and experience, which at once made the organization an honor to the community.

Less than seventeen years have passed since that first meeting and yet of the thirty-four who were declared to be the managers and first board of council of the Oneida Historical Society barely more than one-fourth survive. Singly, quietly, and at such intervals have stars appeared in the list, that we have scarcely realized our great loss. But as we group them and recall their services, we appreciate our bereavement and the rich legacy which they have left. Call the roll of the first managers and councilors; listen in vain for the response from Horatio Seymour, Edward Huntington, Morven M. Jones, William S. Bacon, John F. Seymour, Daniel Batchelor, Richard U. Sherman, Roscoe Conkling, Pomroy Jones, Luther Guiteau, Daniel B. Goodwin, Charlemagne Tower, John Stryker, Ward Hunt, Dewitt C. Grove, Francis Kernan, John H. Edwards, Michael Moore, Alexander S. Johnson, Othniel S. Williams, William D. Walcott, John P. Gray, John G. Crocker and Theodore S. Faxton. What a galaxy of names! How inseparable the growth and worth of our community are connected with their lives. How much richer are the archives of the Oneida Historical Sociey because of their deeds. These names lead on the perpetual honor roll of this society.

When the edifice, whose corner-stone has to-day been laid, shall be completed, let the roster of the first managers and councilors be written clear and full upon its walls, so blazoned that their names be not forgotten and their services and worth shall inspire each coming generation.

The purposes of the society are clearly stated in its constitution. Aside from all that relates to the growth and progress of Central New York, its object is the discovery, collection, preservation and publication of the history, records and data relating to that portion of the State formerly known as Tryon county.

Than this section none can be richer in historical facts. It embraces all the territory extending from Schenectady on the east and Schoharie on the south to the western boundary of the State. Here were the hunting grounds of the Iroquois; their homes and the council fires of their "Long house." In this immediate vicinity dwelt the famous Oneidas, the tribe that struggled so bravely with the colonies in the fight for Independence. Here can be seen the "Sacred stone" the emblem of their worship. Here Dominie Samuel Kirkland passed his life of heroism and self-sacrifice, leaving as his monument the college on the hills to the southward. In this territory, Sir William Johnson spent many years of fruitful toil. The savage and relentless massacres by the Indians found their leader in Joseph Brandt of the Mohawk Valley.

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Prior to the Revolution, Colonial and English leaders had recognized the strategic importance of the upper Mohawk as well as the upper Hudson Valley. Six block houses were erected to protect the lines from Saratoga to Fort Stanwix.

In the summer of 1760, Lord Amherst, English general-in-chief, gathered his forces for the final blow at French power in America. From the upper Hudson, Gen. Haviland marched to the St. Lawrence. From Quebec, Murray moved up the river toward the Mohawk Valley. On the river—a fuller stream than to-day—rough batteaux carried the artillery and supplies. The low stage of water in the late summer forbade the usual route ending at Fort Stanwix; and at Fort Schuyler, near the point where Genesee street crosses the river, the stores were landed and the army struck westward through the forest. Hitherto it had been the hunting ground of the redman only. The French Jusuits from their mission, at Oneida, had perhaps threaded the forest aisles, or a rare adventurous white hunter followed here his game. But the paths were Indian trails, from the fishing places on river and lake, to the maize fields and orchards on the hills.

Now the axes of Colonial pioneers gleamed in the forest and awakened prophetic echoes among the hills. The August sunlight shone at once on the homespun of the frontiersman and the scarlet of British regulars.

From Fort Schuyler to Oneida Lake marched Lord Amherst and his army, through New Hartford and Westmoreland and

Vernon. No such army thank God has marched there since. From Oneida Lake to the Oswego River and Fort Ontario, they moved across the great lake to meet Haviland and Murray at Montreal and accept from the French Governor the surrender of New France to British power.

Thirty years after, the early settlers of Westmoreland and Vernon found the lines of the old military road still marked, and within two decades, farmers have found in breaking up their old time meadows, the log causeways laid by Amherst's Colonial pioneers and over which his army marched.

In 1768, at Rome, there was held the last great conference between the Iroquois and Royal authorities, settling a treaty whereby a boundary line was "fixed forever" to English possessions, and that "property line of '68 is fittingly marked near the foot of College Hill. When the war of Independence came, the dwellers in Tryon county felt the full force of the conflict. The Six Nations, all Royalists, save a part of the Oneidas, always and everywhere, menaced the homes of the settlers. Nor was it mere border warfare. Find me a more glorious page in that story of heroism than the defense of Fort Stanwix; a bloodier battle or one more replete with valor than Oriskany. The results were rather commensurate with the valor and heroism, than with the numbers engaged. Oriskany and Fort Stanwix blighted the well laid plane, for the severence of the colonies by the utter crushing of New York, and the blight became destructive in the surrender of Burgoyne. After the war ended, on the hills of Oneida, northward of the Mohawk, was the chosen home of Steuben, who gave the untrained defenders of liberty the disciplined steadiness of the troops of the Great Frederick. In the near vicinity was the last home of William Floyd, signer of the Declaration of Independence and patriot leader. Within the territory covered by the intent of this society the war of 1812 had some of its most noteworthy conflicts. In the onward march here too, were other crises developed. When the war of secession came, the story of earlier sacrifices and heroism was re-written by men of Oneida, though happily on distant fields.

Prolific and fruitful indeed is the section covered by the Oneida Historical Society. The mingling of the rigid Puritan and the vigorous Hollander, resulted in a people that did much

to secure our National Independence and were foremost in field of conflict but were active as well, in the dovelopment of all the arts of an advanced and thoughtful civilization. Pioneers of the forest, leaders in the establishment of a government, the sturdy inhabitants of this section became as well the pioneers and leaders in the business and political world. Here were found the first cotton and woolen industries incorporated by the State. Here was inaugurated the great system of express companies. Here the railroad and the telegraph were first placed in practical operation upon this continent.

Such is the magnitude and extent of the field covered by the organization in whose interest we have gathered to day. None could have greater interest or yield a richer harvest.

During the seventeen years of existence, much has been done towards the discovery, collecting and preserving data of real historical value and interest. The work has gone steadily and quietly on until a collection of no small value and no little merit has been secured. The books, the publications, the relics and specimens now owned and preserved by the Oneida Historical Society have opened up a mine of rich information and will become increasingly valuable. In addition, much work of a public character has been accomplished. The stately column, which marks the battle field of Oriskany, the splendid monument to that fearless hero and patriot, Baron Steuben, and the movement, now crowned with success, looking towards a marble shaft that shall mark the last resting place of that brave and quaint old Dutchman, Gen. Nicholas Herkimer, are among the results of the efforts of this society.

Great though the work has been, steadily though the object has been pursued, rich though the society is in its relics and facts, the field has by no means been fully harvested. With all the fruitful past from which to gather, only a beginning has been made. The present attainment is but the promise of a fuller future. With the completion of this splendid structure, the society will enter upon an enlarged life. No organization can be regarded as permanent until it has its own home. Until a settled abode is secured, the length of its existence is at best problematical. The home becomes the center around which the society works.

There will be advantage not only in the fact of permanency,

but in the added security for the relics placed in the keeping of the society. Doubtless many interesting objects of historical worth have been withheld by the owners from the sense of fear for their safety. Valuable as the collection now is, it will become far more complete when this building is finished. The possessors of such relics will feel assured that the institution is permanent and that their treasures will be secure in its custody.

With this edifice will come an enlarged life, greater opportunities and increased responsibilities. The society will be expected to take a decided step in advance and fashion its work along the line of its advantages. Much still remains to be done in addition to the collection and preservation of historical data. The field legitimately within the province of the society is dotted with fields of battle and massacre. Tablets and memorial stones should mark each historical spot. It should be the aim of this organization to so educate and mould public sentiment that every place of historic interest will be noted by some appropriate emblem. More than this, every school in our beautiful city, aye, every school and educational institution in our rich county ought to make local history a part of its curriculum of study. The rising generation should know the wealth of historical facts, clustering in Central New York. What nobler work can this society do than to urge this movement upon every school board and school trustee with a persistency that will brook no refusal.

Under the auspices of this society a manual should be prepared doing for this section what Hendrick has so well done for the State. Let there be prepared an historical map of Oneida county. Thereon let there be marked the course of Amherst's army moving to the conquest of Canada; the property line of 1768; the old Seneca Turnpike; the route by which Gerritt Smith and his abolition friends fled from the riot in Utica to the peaceful hills of Peterboro. Let the sites of Fort Stanwix and Fort Schuyler be marked; the lines of the old patents and the early homes of infant industries; the cotton and woolen ventures; the glass factories of Vernon with these the places of other earlier struggles. Let the manuel tell the story of Stanwix and Oriskany; of the political fame of the times when Seymour and Calvin Comstock and Kernan; Ward Hunt and Roscoe

Conkling planned National as well as State projects. Who will estimate the advantage thus to accrue to the youth of our city and community.

Loyalty, courage, endurance, reverence and steadiness of purpose are all wrapped up in the history of the pioneers of Central New York. With a thorough knowledge of what has been done with conscious pride in our importance as an historical center, the new generation, soon to rule the destinies of our community will with the knowledge of the past so favorably gained be the better patriots and the stronger citizens.

May I not therefore, urge upon the members of this organization the importance of entering upon this work of education. Place at the disposal of the rightful authorities, under proper restrictions and safeguards, your valuable library and relics, and let there be a genuine revival of interest among old and young in all matters pertaining to our local history. Such a course will insure the future, for it will prove to be the greatest means of perpetuating the society. It will bring into its membership young men, who through the knowledge thus gained, will have become interested in the purposes and aims of your organization.

In thus urging active exertion for the future I rely with confidence upon the devotion and efficiency of the present management of the society. Highly as we consider the original council, those who are active to-day are no less worthy. Many can be relied upon for vigorous aid; two at least can be trusted for earnest constant, unremitting effort.

It may cause the crimson to flush beneath his crown of silver hair, but this day may not pass without tribute to the talent and the wisely directed efforts of the curator of the society's collection, and records, Dr. Moses M. Bagg. By his volume on "The Pioneers of Utica" and his "Memorial History of Utica" he has done his full share in the work which this society is set to do.

Nor can I refrain from naming here for your high honor the indefatigable corresponding secretary of this society. He has kept it always at the front, a live thing. He has given time, talent and means and thus made others labors of most avail. The society owes a debt of gratitude to Dr. M. M. Bagg and Gen. Charles W. Darling.

Most of all should it be remembered to whom we are indebted for this day. The beautiful twilight of her life faded into night, before her beneficient purposes was an accomplished act. She left no mandate for its execution, but in their love for her and their appreciation of the worth of her purpose, her posterity accepted her wish as their law. To her charities manifold, though often hidden, they add another to bear record that the serene benignancy for her presence, was fit token of her spirit. The gathering here of the potent influences of the past; their use as an inspiration of the future, will perpetuate as few monuments can, the name and memory of Mrs. Helen Elizabeth Munson-Williams.

Mr. Sherman's scholarly effort merited the close attention it received from those in attendance at the services. He was frequently applauded. The oration closed the exercises, and the Grand Lodge officers were escorted to Bagg's Hotel by the local Masonic lodges.

CONTENTS OF THE BOX.

The list of articles to be deposited in the copper box which will be sealed in the corner-stone, is as follows:

Articles of incorporation, constitution and by-laws, list of officers and members of the Oneida Historical Society.

Photograph of Mrs. Helen Munson-Williams, by whose generosity the Munson-Williams Memorial Building is erected.

Transactions of the Oneida Historical Society, No. 1, 1881, and No. 6, 1891.

Photogravure of ex-President Benjamin Harrison and of the late Mrs. Harrison.

Copy of Utica Daily Press, Monday, July 29, 1895.

Copy of Utica Morning Herald, same date.

Copy of the Utica Sunday Tribune, July 28, 1895.

Copy of the Utica Daily Observer of July 23 and one of July 27, 1895.

Copy of the Utica Saturday Globe, July 20, 1895, with pictures of officers of the Oneida Historical Society.

Copy of the Utica Deutsche Zeitung.

Copy of the Utica Volksblatt.

Official list of the subscribers of the Central New York Telephone and Telegraph Company, 1895.

Finding List for the Utica Public Library, 1895.

First Presbyterian Church Manual, 1890.

Programme of the second annual meeting of the New York State Bankers.

Pamphlet on the semi-centennial of Utica, 1882.

Copy of the Parish Register, Grace Church, April, 1894.

Report of the Utica Public Schools, 1894.

By-laws of the Firemen's Benevolent Association, 1885.

Sketch of the family of Eli Butler of New Hartford, 1795.

Engraved portrait of Jedediah Sanger.

Copy of industries of Utica and vicinity, 1888.

Steel likeness of T. S. Faxton; also of Rees G. Williams.

Copy of by-laws and list of members of Utica Lodge, No. 47, F. and A. M.; same of Oriental Lodge, No. 224, F. and A. M.; same of Faxton Lodge, No. 697, F. and A. M.; same of Oneida Chapter, No. 57, R. A. M.

Copy of early history of Free Masonry in Central New York, 1888, by Rees G. Williams.

Annual Report of Home for Aged Men, Utica, 1895.

Annual Report of Home for the Homeless, Utica, 1895.

Report of the Proceedings of the Grand Lodge, F. and A. M., New York State, 1895; same of Grand Chapter, R. A. M., New York State, 1895.

Reports of semi-centennial work and general summary of the Y. M. C. A., Utica.

Map of the city of Utica, 1895, by J. E. Williams.

Copy of Utica Directory, 1894. Retail Merchants' Law and Commercial Association.

Indian arrowhead, from Oriskany battle ground.

Medal, Columbian Centennial, World's Fair, Chicago, 1893. Naval review.

Columbian half dollar, 1893.

The following tokens, or coins, from Arthur J. Lux; Constitution forever; copper cent, no date; Union forever, no date; flag of our Union, 1863, Dix; our country; horrors of battle; the blessings of peace; flag of our Union, army and navy; United States of America, 1863.

W. P. Carpenter, shinplaster, 25 cents, 1862.

S. W. Chubbuck, shinplaster, 1 cent, 1864.

New York Central ticket, Fonda to Utica, 1857.

From Dwight Williams, Japanese copper coins half yen and one yen; silver coin, 10 yen; ancient Chinese coin.

From Anthony J. Windheim, a 10 cent Confederate stamp, with envelope; copper cent 1800; copper token, William Henry Harrison, 1840; same, U. S. Grant, 1870; same, Horace Greeley, 1872; half cent 1832; $5 bill, Unadilla bank, 1859; $5 bill, Fort Edward bank, 1863; 3 cent piece and 5 cent piece Washington series; 5 cent United States postage stamp; 10 cent stamps, unused; Meredith profile, 3 cent currency, Bogart Bros., Schenectady; 5 cent currency, Albany, Eli Perry, mayor, 25 cent currency, bank of Whitesboro, 1862.

From J. E. H. Kelley, Bagg's Hotel, impression of seal of Seneca Road Company, 1850; impression of seal of Paris Cotton Factory, 1831.

From T. J. Griffiths, copies of Y Drych, Cyfaill, Cambrian, Y Wawr, Christian Worker, July, 1895; continental currency 1778, $30; Colony of New York currency, 5 shillings, 4 pence, 1776.

From Charles W. Hutchinson, 25 cent coin, 1894; two 5 cent coins, 1892; two 10 cent coins, 1893; two 1 cent coins, 1893; one copper coin, 1862; one pfennig, 1865; one Chinese coin; two Belgian cents; one silver kreutzer, 1796; one copper pfennig, 1867; one silver kreutzer, 1805.

Sterling silver spoon from C. C. Shaver.

Silver fork from W. B. Wilcox.

Copper copy of the orignal seal of Whitesboro, depicting Hugh White wrestling with an Indian; reverse, "Presented by William M. White."

There was also placed in the corner-stone the copy of a poem, written by Mrs. Helen Munson-Williams, which was found among her papers after her decease. The manuscript was dated November, 1879, and it beautifully expresses the spirit which dominated the life of Mrs. Williams. It is as follows:

HOC AGE.

"Do whatsoever thy hand findeth to do with thy might, for there is no work nor device in the grave whither thou goest."

Do this—do what? The prophet saith,
Do what thy hand doth find to do,
For whither thou dost shortly go,
Into the idle realms of death
There is no work for thee to do.

Do this—do what? One moment pause;
There is both wrong and righteous work,
Each in the other's guise may lurk;
Ponder in Holy Writ God's laws,
And ask His blessing on thy work.

Do this—do what? From sun to sun
So much seems waiting for thy hand;
Haunts thee perhaps the stern command
Do this and leave not that undone
But which shall first engage thy hand.

Do this—do what? Remember Christ
Hath said to thee "Take up thy cross
And follow me;" count it not loss
To do the work that nearest lies
And is to thee the heaviest cross.

Do this, thy work, while 'tis to-day,
Thou canst not work in the coming night;
The least thou find'st do with thy might,
Complete thy work while yet thou may
And welcome so the coming night.

November, 1879.

The Dedication.

[*Utica Morning Herald, Wednesday, December 2, 1896.*]

The dedication of the Munson-Willliams Memorial, the beautiful new home of the Oneida Historical Society, is an event of surpassing interest and importance to the people of Oneida county. It means a large usefulness for an institution whose every effort has been for the uplifting of the community. It comes within the province of the society to guard in honor the ideals of citizenship which enter into the life of the people, to preserve from the past all that can be of benefit in the future. This work it has well done during the twenty years of its existence, but the gift so worthily bestowed last evening will open to it new and enlarged opportunities, which are the beginning of the full fruition of the hopes of those who founded and have kept the Oneida Historical Society.

The gift to the society is munificent, but not more so than the virtues of those it is designed to commemorate. It will stand as a lasting monument to three of Utica's honored citizens—Alfred Munson, James Watson Williams and Samuel A. Munson—and will be as well, a memorial of one who designed and those who fulfilled the gift.

The exercises of the dedication were inspiring, and formed an auspicious beginning to the many gatherings which will be held at the home of the society. The presentation address of Mr. Dimon, and the suggestive speech of Judge Coxe, who received the gift on behalf of the society, and the address of Chancellor Upson, were eminently fitting. The chancellor's consideration of the characteristics of the people of Oneida county shows in what regard he holds his former home of many years.

The Munson-Williams Memorial was presented to the Oneida Historical Society and dedicated last evening. Six hundred of Utica's best citizens attended the exercises. The capacity of the society's new home was severely tested. The main hall, the

museum and statuary hall were filled. Several hundred folding chairs were put in use. The exercises were simple but impressive. During the afternoon the building was open for public inspection, and several hundred people availed themselves of the opportunity. Members of the committee consisted of Hon. John G. Gibson, T. R. Proctor, Rev. Dana W. Bigelow, Dr. G. Alder Blumer, N. Curtis White, Warren C. Rowley, Thomas E. Kinney, Hon. Watson T. Dunmore, T. W. Spencer, Rev. T. Banister, Dr. J. V. Haberer, William L. Watson and Thomas F. Baker. The committee will hold a meeting in a day or two to wind up its affairs.

The lecture room, statuary hall and museum were tastefully decorated with American flags and bunting. The lecture room was in green, gold and white. On the walls were old paintings of General Herkimer, Governor Seymour, Governor Clinton and Historic Scenes. Indian relics and curios were hung about the rooms. The decoration was done by the Society of the Daughters of the Revolution. Among the ladies who devoted their time to the work were Mrs. G. Alder Blumer, Miss Barnard, Miss Theodora Dickinson, Miss May Merwin, Mrs. W. H. Taylor, Miss White, Mrs. W. E. Johnson, Miss Catharine Brayton, and the Committee of the Historical Society in particular, Mrs. A. H. Munson, Miss J. F. Grosvenor, Mrs. W. Stuart Walcott, Mrs. W. E. Ford, Miss Cornelia Williams and Mrs. Spencer Kellogg.

Hon. William H. Watson, regent of the University of the State of New York, presided. He opened the exercises by briefly stating the occasion of the meeting. With Dr. Watson on the stage were Chancellor Anson J. Upson, Rev. Dr. Charles T. Olmsted and Judge A. C. Coxe.

The choir of the Reformed Church, under the leadership of Professor A. L. Barnes, sang the anthem, "Great is the Lord," (Lohr.) The members of the choir were Miss Roberts, Miss Richards, Mrs. Hoff, Mrs. Clark, Mrs. McGucken, Mrs. Dobson, Mrs. Dye, Messrs. Ballou, Wenzel, McIncrow and Tourtellot.

Prayer was offered by Rev. Dr. Charles T. Olmsted, Rector of Grace Church. The choir sang "At thine altar lowly kneeling," (Hanscom,) after which all sang this hymn:

O God, beneath thy guiding hand
  Our exiled fathers crossed the sea;
And when they trod the wintry strand,
  With prayer and psalm they worshipped thee.

Thou heard'st well pleased, the song, the prayer,
  Thy blessing came, and still its power
Shall onward through all ages bear
  The memory of that holy hour.

Laws, freedom, truth, and faith in God
  Came with those exiles o'er the waves;
And where their pilgrim feet have trod
  The God they trusted guards their graves.

And here thy name, O God of love,
  Their children's children shall adore,
Till these eternal hills remove,
  And spring adorns the earth no more.

GEORGE D. DIMON'S ADDRESS.

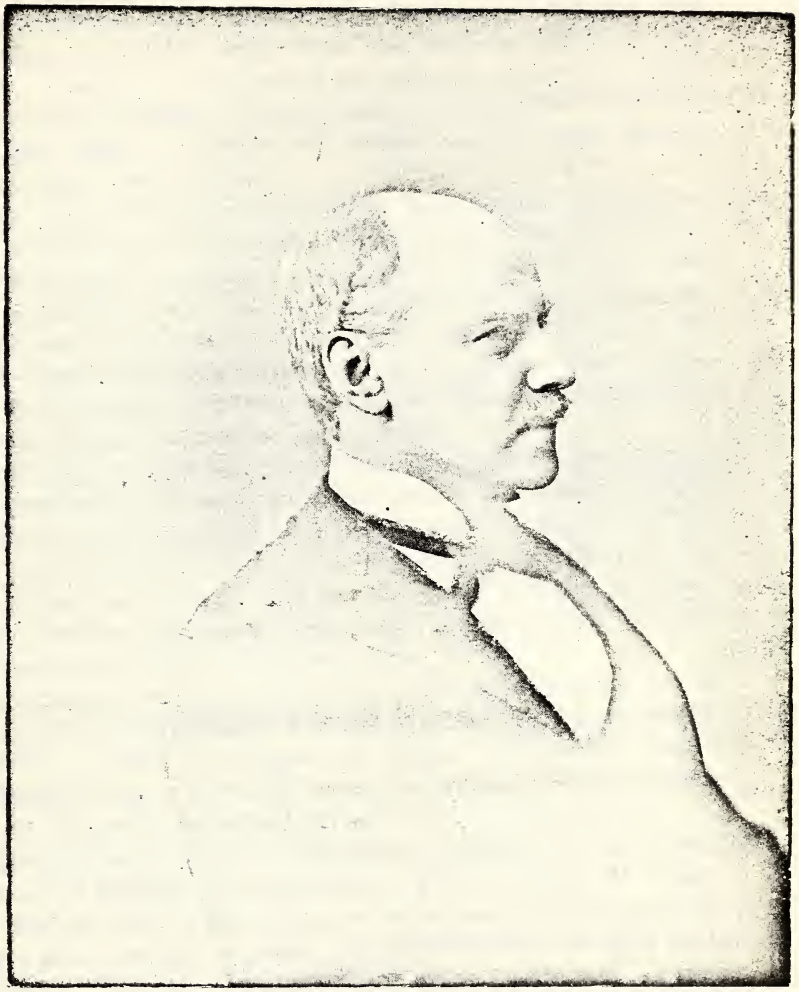
Ladies and Gentlemen of the Oneida Historical Society, Judge Coxe:

I have been appointed by the committee in charge of the arrangements to-day, and have been requested in behalf of Mrs. Frederick Town Proctor and Mrs. Thomas Redfield Proctor to present the keys of the Munson-Williams Memorial to the Oneida Historical Society, and to hand to you the deed which conveys the title to the ground on which it stands.

The gift thus made is a beautiful and complete consummation of a generous intent on the part of one who is now gone from us, carried out without the slightest reservation, by her daughters, in the way it is believed it would have been done had their mother lived.

On the first day of December, 1876, just twenty years ago this evening, a meeting was called in the office of Hon. Charles W. Hutchinson to discuss the formation of a Historical Society. It was preliminary, and a second meeting was arranged for a fortnight later at which a constitution was adopted, officers elected and members proposed.

We think it thus appears that the first suggestions for this Society came from Mr. Hutchinson, who was one of the first vice presidents, for many years its president, and by whose



GEORGE DOLBEARE DIMON.

Elected President of the Oneida Historical Society January 12, 1897.
Died April 12, 1897.

recent death that office is at this time left vacant. Mr. Hutchinson was always interested in the objects of the Society, and especially in the erection of the monuments which mark the places where the dead heroes of the Revolution—Steuben and Herkimer—lie buried, and where the battle of Oriskany was fought. He gave to the Society the triangle of land on which he built the foundation for a monument to mark the location of Old Fort Schuyler, where now three cannons stand guard, further down Park Avenue.

The first president of the Society was Horatio Seymour, a man whose memory every true Utican cherishes with fondness. He was greatly interested in the objects of the Society. The first work taken up was the celebration of the Centennial Anniversary of the Battle of Oriskany. Governor Seymour did much to make that celebration the grand success that it was, and to accomplish afterwards the erection of the handsome monument which marks the battle ground.

John F. Seymour was one of the organizers of the Society, vice-president for several years, and greatly interested. He did most of the planning and arranging about the erection of the Oriskany Monument, and during his life was chairman of the committee for its care. To all who knew him his kind and genial manner and warm heart need not be recalled, for they will be forever fresh in their memories.

The Society has but recently been called to mourn the loss of one of its vice-presidents, who was also one of the councilors, the Hon. Daniel E. Wager, of Rome. He was a careful investigator and a thorough historian, whose publications were always of great interest and value.

Another name cannot be forgotten by those who are among the earlier members of the Society. That is Morven M. Jones. He was its first corresponding secretary and librarian, and for many years devoted a great deal of labor and thought to its welfare. We all remember his white hairs and benign countenance, and feel that the existence of the Society owed very much to his labors. But were I to indulge in the reminiscences that the names of the first officers of this Society bring up, it would not be possible to confine my remarks to the time that can be used by me to-night. The Hon. Edward Huntington, of Rome, was another of its vice presidents.

The following were the first councilors, among the number only two are now living: William J. Bacon, Daniel Batchellor, Storrs Barrows, Trenton, Roscoe Conkling, Dr. Gilbert A. Foster, Dr. John P. Gray, DeWitt C. Grove, Daniel B. Goodwin, Waterville, Dr. Luther Guiteau, John H. Edmunds, Hon. Ward Hunt, Pomroy Jones, Judge Alex. S. Johnson, Francis Kernan, Michael Moore, Trenton Falls, Rutger B. Miller, Edward North, Ellis H. Roberts, John F. Seymour, Richard U. Sherman, John Stryker, Rome, Charlemagne Tower, Philo White, O. S. Williams, William D. Walcott, Daniel E. Wager.

No wonder that the Society has had a life of continued usefulness. Not only were its objects good, but there were enlisted in its work a selection of names that would honor any institution in the land. Among the officers and members there were others, many of whom still survive, that were most efficient in organizing and conducting through its early years the Society which still honors them and values their membership and services.

But to turn from the recipient to the gift itself. I will not undertake to say a word in description of it, but will express the hope that the Society may be able to care for it and use it in a manner that is worthy of so magnificent and beautiful a structure.

In making this gift the donor made certain conditions, which were as follows:

UTICA, N. Y., NOVEMBER 17, 1893.

Mrs. Helen E. M. Williams proposes to purchase a lot and erect a building for the use of the Oneida Historical Society, as a memorial to her father, husband and brother, on the following conditions:

I. The gift shall be known as the Munson-Williams Memorial, and the building shall be so designated on the elevation, and the name shall be permanently incorporated in its front.

II. The site proposed is the triangle at the junction of Elizabeth and John Streets and Park Avenue if it can be secured.

III. The building shall be erected according to plans and specifications made in competition by three architects to be selected by Mrs. Williams, which shall be submitted and approved by her in every particular. It may cost forty thousand dollars and shall be for the use of the Oneida Historical Society exclusively.

IV. The deed of gift shall be to trustees for the benefit of the Society, to

be named by Mrs. Williams, but the property is to be forever under the control, care and management of the Oneida Historical Society, and so accepted by it.

These conditions were agreed to, and it is difficult to see what objection could be made to them. So it is trusted that all friends of the Society will unite, in the first place, in giving to its new home the name of the Munson-Williams Memorial. To add the word "building" only makes the gift smaller, and does not, in fact, comply with the condition.

It is not understood that the condition in regard to the use of the Society will prevent its use for such purposes as is thought desirable, not being in conflict with the purposes of the organization.

It is hoped that the object intended by Mrs. Williams that of a memorial will be fully understood. It was to be a memorial to her father, husband and brother. To the wisdom and care of these dear ones she owed the opportunities to attain the generous purposes with which her life abounded, and she wished to commemorate the reverence and love she bore them.

Alfred Munson came from Connecticut, where he was born in Barkhamstead, May 21, 1793. He was descended from Thomas Munson who came early to this country and joined the settlement at New Haven, where he was one of the signers of the "Plantation Covenant," the rock on which the colony and church of New Haven was built, and on which that commonwealth rested for many years.

Thomas Munson was a man of ability and integrity, as was evidenced by the positions of trust to which he was called by his neighbors, and the large and respectable family of Munson, whose members are found in every part of this country do honor to the name of their ancestor.

Alfred Munson, before he removed to Utica, was engaged in conducting the home farm, a saw mill and a grist mill owned by the family. The manufacture of buhr millstones was also begun in Connecticut.

In 1823, when thirty years old, he removed to Utica and prosecuted the manufacture of millstones, but a man of such energy was not to be confined to a single line of business. He was also interested in packet boats on the canal, and steamboats on Lake Ontario, and later in the building and management of

the railroad between Utica and Schenectady, and was a director of the New York Central R. R. for many years. The Utica and Binghamton R. R. also was promoted by him and he was its president. The Syracuse and Oswego R. R. was another that he helped to build. He was extensively engaged in the manufacture of iron in Baltimore, Md., and established and owned Franklin Iron Works, near Clinton, in this county. He was one of the originators and first president of the Utica Steam Cotton Mills and of the Globe Woolen Mills. He was the first president of the Oneida Bank, and so continued until his death. He was one of the Managers of the New York State Lunatic Asylum from the opening of the institution, and chairman of the board until his death. The erection of the beautiful Grace Church was most largely due to his taste and judgment as well as to his generosity.

I regret that I can only mention some of the more important points of his career and character, and will quote, as to the latter, what I find in the lately published History of Oneida County.

"His mind was unusually active and clear. He was prudent, penetrative and sagacious, and was possessed of sound common sense, discriminating judgment and remarkable wisdom. Bold, foresighted and eminently calculating, his plans, when matured, needed only will of execution—his most conspicuous and commanding trait—to overcome every obstacle and insure success. He was influenced by purity as well as rigor of purpose, and was liberal minded and public spirited. He loved to engage in large, but strictly legitimate business enterprises, and especially in such as tended to promote the welfare and prosperity of the community. The rare combination of business elements in his character, his resolute determination, his constant watchfulness, his self reliance, lent a prestige of success to every scheme in which he embarked."

He was married to Elizabeth Munson of Northford, Conn., May 29, 1823. He died May 6, 1854.

James Watson Williams was born in Utica, May 18, 1810. He graduated at Hobart College, studied law in New York city, and practiced his profession in this city, was Clerk of the Supreme Court after his father's death. He was Mayor of the city of Utica in 1847. He was a man of cultivated taste and

finished attainments as a student of literature and history. While he had arrived at some political preferment his disposition was rather retiring, and he withdrew from public life. It is to those who knew him best that we turn for the warmest praise. I will quote what one of those has recently written: "He was not a politician in the ordinary sense of that much abused word, but he was a politician in a far higher sense, he studied the constitutions of various lands to know the causes of success or failure. He studied political history for its lessons and its warnings. He was a good Latin scholar; he kept his knowledge of Latin fresh to the last. The history and the literature of many lands were known to him. His conversation and his writings bore witness to the extent and value of his researches. He did not pretend to science, but his address on the Atlantic Cable in 1858, and his address to the Germans celebrating the centennial of Humboldt bear witness that he knew its history and its triumphs."

But it was in the home life that his warm and loving heart was known best of all. His daughters and his sisters still testify to that, and the memory of his affection will, by them, be kept forever green. He died May 21, 1873.

Samuel A. Munson was born in Utica April 8, 1826, and died at his home on Fayette street, May 26, 1881. He was educated at the Utica Academy, and was soon engaged in the manufacture of iron in Baltimore, Md., and later in the Franklin Iron Works in this county, which were successfully operated under his management. He was not actively engaged in any business afterwards, although he was largely interested in many enterprises. He was a director of the Western Union Telegraph Co., in which he had invested a large amount, but he declined to accept a part in the direction of many other corporations. I cannot do better than to quote from what was said at the time of his death by one who knew him intimately:

"In estimating his character and genuine worth, it would not be just to leave out of account physical infirmities, inherited traits and native aptitudes."

"As a business man, he was methodical and painstaking, prompt, true to his word, and honest to the last degree. He formed his opinions independently and dispassionately, by a careful study of all data within reach."

"Where his opinions were once formed, he seldom had occasion to reverse them. His deeds of charity and kindness were habitual, but the right hand made no report to the left. What he gave to those in trouble was given so quietly that the world never knew it, with his consent. Apparently, it only gave him pain to see his name in any public announcement of a liberal act. Fortunately he was not shut out from sources of pleasure that are elevating and pure. He loved his books, his peaceful garden, his rare paintings, and all the gentle ministries of a true home life. If ever he forgot his habitual reserve, it was in the presence of sunny childhood, or a rare exotic flower, or one of the grand epics of the easel."

His fellow townsmen generally were not well acquainted with him; but he had friends who testified warmly to his kind heart and genial temper.

But now I come to speak of the one whose thought lives in these walls, Helen Elizabeth Munson Williams. She was born in Utica August 28, 1824. She attended school at the Utica Female Academy. She was married to James Watson Williams September 30, 1846. There were three children, the eldest of whom, Grace Elizabeth, died at the age of twelve years. Naturally of a retiring disposition, she was fond of reading and study, and many hours were spent with her husband and daughters in the quiet enjoyment of their books. She was fond of paintings, and the walls of her house bore testimony to her taste and judgment, in the number of beautiful pictures and other objects of value that they carry.

She was thoughtful, cultivated, of most excellent judgment, and refined taste, and generous with a liberality that knew no bounds, except a fear that she might do harm or an injury by her gifts. They were made without ostentation and were not publicly known, except where it was impossible to cover them because of their greatness. Of her many magnificent gifts, there are none more complete and beautiful than this one to the Oneida Historical Society. Her failing health prevented her from formulating entirely the plans for it, but she thought about and discussed them, and so far as they could tell, her daughters have carried them out exactly as they believe their mother would have done, with a liberality and love that is unlimited.

I forbear further to speak of the living, for fear that the words that should properly express my feeling, would seem to lack in sincerity because of their profuseness.

The result of their munificence and generosity is exceedingly beautiful, and this building, which is in the Flemish Gothic style, selected by Mrs. Williams herself, was designed by Mr. Richard H. Hunt, of New York.

This Society will be weak indeed, if it fails to be greatly strengthened and assisted in its work by this auxiliary. It is an instrument in its hands which, like the churches erected to the worship of the Most High God, in the hands of the faithful, must be used for the cultivation of the highest artistic and finer part of our natures, a temple of art, as well as a monument of history.

In order to attain to the greatest degree the good objects which it is intended to further, it must be managed with a liberal policy.

As through my hands pass the tokens of this princely gift, I trust I may be pardoned for expressing a very deep sense of personal gratification.

ADDRESS OF HON. A. C. COXE.

Mr. Chairman, Mr. Dimon, Ladies and Gentlemen:

I have been chosen by the Oneida Historical Society to receive this deed and these keys. We accept them with mingled pleasure and regret: pleasure that we are permitted to occupy a home so commodious and ornate: regret that the generous donor is not here to witness the full fruition of her munificence. To this gentle lady and to her daughters, who, with devoted liberality have executed the trust thus bequeathed them, the thanks of this Society are due so long as it continues to exist.

In this fair land of universal freedom, where the air is surcharged with liberty superlative and supreme, where the poorest and lowliest may reach the highest station, where young men who begin life with no capital but honesty and industry become the merchant princes and financial kings of the next decade; In such a land the charlatan who creates discontent and bitterness by attempting to array the poor against the rich is a hateful and despicable creature. Unreasoning as is this attempt to

array the masses against the so-called classes—there are no classes in America—the effort will probably never cease so long as failure is compelled to witness the ostentatious prodigality of success. The vulgar selfishness of American millionaires so accentuates and embitters poverty that it becomes a fertile field for socialism. From hunger and envy the steps are short to hatred, malice and anarchy. If the noble example of generosity which we meet to commemorate were more often followed the aversion for the rich, of which we have heard so much of late, would soon be changed into admiration, esteem and friendship.

Gentlemen and ladies of the Society, this home is ours. What shall we do with it? With its occupation comes increased responsibilities. We can keep it selfishly to ourselves, or we can open wide its portals and welcome every man and woman of Utica, not only, but of Central New York, who has a taste for history, or literature, or art. We can make this a cold and cheerless shrine, where a few devotees shall worship, or we can transform it into a veritable Pantheon, the home of all the gods and all the muses. We can light here a fadeless beacon which will summon the disciples of culture from afar to come and worship at her "pilgrim-circled hearth."

When I say that our future policy should be on broad and liberal lines I believe I express the wishes of you all. How can this be accomplished? First and foremost by increasing our membership. We can accommodate five hundred members as well as two hundred. Many prominent citizens of Utica and the surrounding towns are not members to-day, simply because they have not been asked. A little energetic and systematic work like that undertaken of late by the committee on membership will secure this increase. To this end the annual dues should be placed at a sum so reasonable as to be within the means of every clergyman and school teacher in Oneida county. The Society will be much more successful with a membership of five hundred paying two dollars per annum, than with two hundred paying five dollars per annum. If the annual dues are not decreased at least the initiation fee might be dispensed with. I am personally acquainted with several citizens who would make admirable members, and who wish to join the Society but do not feel able to pay the initiation fee in addition to the annual dues. Give us members and enthusiasm and the finances

will take care of themselves. Secure the coöperation of all in the community who are interested in the objects of this Society and "abundant streams of revenue will gush forth." With the membership thus increased, our meetings should be something more than dry discussion over "quaint and curious volumes of forgotten lore." They should be enlivened with debates upon the important topics of the day, and addresses by distinguished specialists at home and abroad. They should be popularized by by the presence of members of kindred societies, and humanized by the introduction of music. The moment the Oneida Historical Society becomes popular, active and aggressive its success is assured. What boundless possibilities await it.

There are in this city many relics of the revolution and the civil war, which, in the nature of things, will be scattered and lost. The owners of these relics and manuscripts should be encouraged and urged to deposit them here where they will be safe for all time. These walls are bare. They should be covered with paintings. The Utica Art Association has a fund of several thousand dollars. I know it was the hope of the early members that this fund should some day be used as the nucleus of a permanent art gallery in Utica. For many years the association has made no sign and its money has remained idle in the bank. Has not the hour arrived when this fund should arise from the vault where it has slumbered for nearly twenty years? If economically and judiciously expended it will purchase a score of pictures from the pencils of the best American artists. Even that number would adorn these walls and the art collection thus begun would, as in other cities, receive additions from time to time from public enterprise and private gift. It is not too much to hope that we will all live to see the day when Uticans are as proud of their art gallery as Parisians are of the Louvre and the Luxembourg. I have no right to speak for the Art Association, but this suggestion has met with the hearty approval of the few members to whom I have broached the subject.

Again, I trust the day is not far distant when the triangles on the south and east of this building are adorned with statues of some of Utica's illustrious dead. What, for example, can be more appropriate than that we should raise a memorial to him who, exactly twenty years ago to-day founded this Society?

Every man and woman, boy and girl in Utica would thus become familiar with the graceful figure and noble brow of the typical American gentleman, Horatio Seymour. Auburn has a statue of Seward, St. Louis of Benton, Chicago of Lincoln and Douglass, New York of Webster and Conkling and Boston of Everett and Sumner. Why should not we erect a statue of Seymour and the other illustrious men who have made our city famous in the past?

Before the Society celebrates the half century of its existence her museum should be filled with relics, her walls covered with paintings, her triangles adorned with statues, and the Oneida Historical Society should be famous throughout the land. You may think I take too optimistic a view, but with such a home as an incentive what may not enthusiastic endeavor accomplish?

The great galleries and museums of Europe, which are now the delight to travelers from every land had most unpretentious origins. Most of them are not as old as the present century. The National Gallery of England, which has a frontage of five hundred feet upon Trafalgar Square, and contains a collection which is the admiration of the world, is only about seventy years old. Its first exhibition was in 1824 in a private residence of Pall Mall. The collection has been increased since then, principally from private gifts until it now contains over fifteen hundred pictures divided about equally between English and foreign Schools. "A man who cannot spare time," says Charles Kingsley, "for a daily country walk may slip into the National Gallery. That garden flowers as gaily in winter as in summer. Those noble faces on the wall are never disfigured by grief or passion. There, in the space of a single room, the townsman may take a walk beneath mountain peaks, through green meadows, and by rushing brooks, where he lingers till he almost seems to hear the ripple of the stream and to see the fishes leap." What a delight would it be were there here such a retreat from the leaden skies and unvarying monotony of a Mohawk Valley winter:

The South Kensington Museum was established in 1852 from a surplus derived from the National Exhibition of 1851. It was then but forty-five years old, and be it observed, it was founded as I have suggested the Utica collection shall be founded—from the surplus derived from an art exhibition.

At Antwerp the splendid building which contains the museum was not completed until 1890. The Royal Picture Gallery at Brussels was not purchased by the city until 1845. Of the Art Gallery at The Hague it may fairly be said that it is less than eighty years old. The famous Ryks Museum at Amsterdam, which contains Rembrandt's masterpiece, The Night Watch, was finished only about ten years ago.

Encouragement may even be had while contemplating the progress made in Paris, the great art school of the world. Pilgrims from every clime go there to drink inspiration from her innumerable fountains. The city is one vast treasure house of art. The stately temples, the classic facades, the graceful columns, the statues which almost breath, the artistic fountains, the unrivaled arches, the glittering domes, the noble bridges, all attest the aesthetic character of the French people. The French are the evangels of modern art, and nowhere, except possibly in the Athenian Republic, has there been such intellectual activity and coöperation in the field of the fine arts as in their capital. When one realizes that this tremendous progress, this national revival is the work of less than a hundred years, dating only from the revolution, and that some of its most brilliant achievements have been during the regime of the Republic, there is room for hope that other nations, even though republics, may yet achieve a similar pre-eminence. Even the Turk is awakening. Within the last decade there has been established at Stamboul a museum of art and archaeology which has already far outgrown the building provided by the government. These and many other instances which might be mentioned illustrate what an art-loving peope may do in a comparatively short space of time. They show what enthusiasm and determination, even in the most unsympathetic and hostile environments, can accomplish. Is it not time that the American people begin actively to consider this subject, to collect the priceless relics of our struggles for independence and national existence, and cherish them for the benefit of posterity? That we have been almost culpably remiss in this matter cannot be denied. While cultivating the useful the ornamental has been neglected.

A recent writer in Scribner's Magazine says:

"The beautifying of our cities with monuments and build-

ings should really be, and I believe will eventually become the American way of displaying wealth. Considering what our wealth is, and what the burden of our taxation is, and, as shown by the Chicago Exhibition, what the capabilities of our native architecture are, the condition of our leading cities as regards monuments of sculpture or architecture is one of the sorrowful wonders of our condition. We are enormously rich, but except one or two things, like the Boston Library and the Washington public buildings, what have we to show? Almost nothing. Ugliness from the artistic point of view is the mark of all our cities. The stranger looks through them in vain for anything but population and hotels. No arches, no great churches, no court houses, no city halls, no statues, no tombs, no municipal splendors of any description, nothing but huge inns."

Why should not the work of regeneration begin right here? Few cities are better fitted to lead in the coming renaissance, few cities have such proud traditions, such illustrious names, or a more refined and cultured people. Few historical societies have accomplished so much during so short a period. The shafts at Oriskany and at Little Falls and the monument at Steuben are largely due to its energetic patriotism. It is for us to see that its light continues to shine with a brighter flame and over a wider horizon. Let us then resolve to make this Society worthy of its home and an honor to the city and the State.

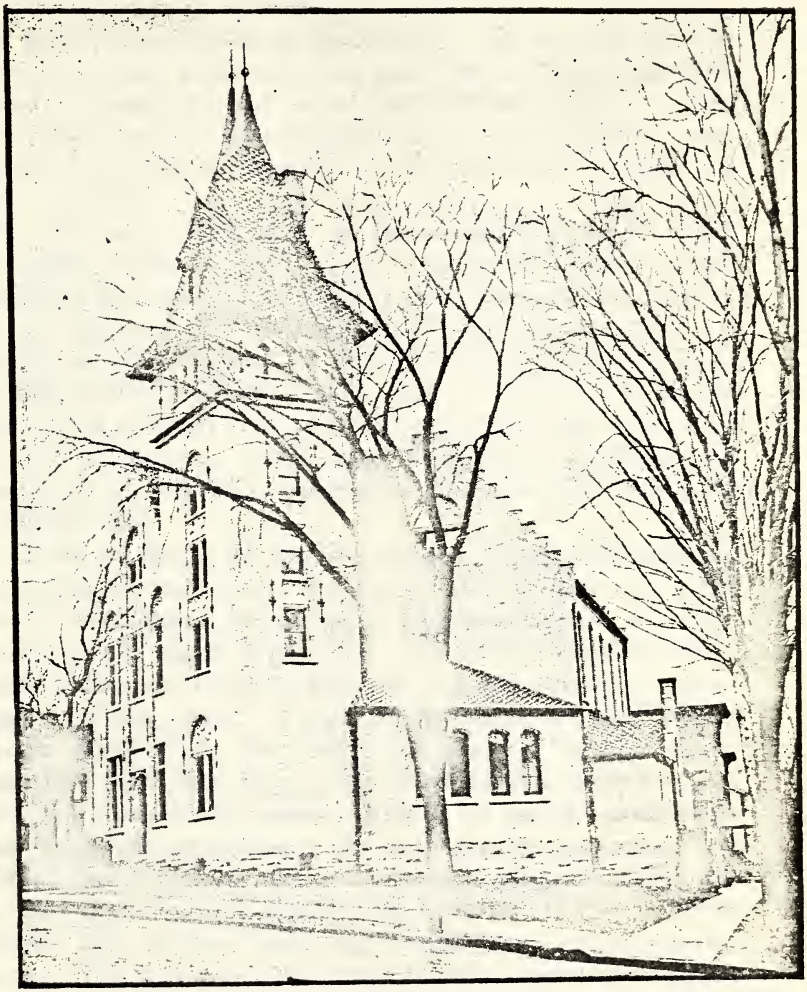
CHANCELLOR UPSON'S ADDRESS.

Mr. President and Ladies and Gentlemen:

No theme seems to be suggested more naturally by this historical occasion than a discussion of some of the characteristics of the inhabitants of the County of Oneida.

I hope it will be pleasant for us to recall some of our own virtues, and perhaps it will be profitable to remind each other of some of our faults.

It is only one hundred and ten years ago, in 1786, that the actual sovereignty of the Oneida Indians in this county forever ceased. By treaty with commissioners representing the authority of this State, they acknowledged fealty to the State government, surrendered most of their lands and became tenants of the soil



MUNSON-WILLIAMS MEMORIAL.

which the God of nature had given them and which they had so long called their own.

Other peoples, in considerable numbers, had already begun to take possession of these fertile lands. That remarkable mingling of various races, so characteristic of the State of New York, had begun to show itself in this county. We are told that in 1800, the ninety houses only, at that time in Utica, contained already representatives of ten or twelve different nations. And this variety has been characteristic of all our population, ever since. The races represented in this audience to-night, are very numerous. I would not attempt to count them We are so accustomed to this ancestral variety that we seldom think or speak of it. A visit to France where almost all the residents are French, or to Germany where almost all are German, or to Scotland where every man you meet is a Scotchman, or to Ireland, or even to England reveals the uniformity of the population there, and by contrast the variety here. One need not visit a world's exposition to see representatives of all nations. Walk down Broadway, New York, and almost every other man or woman or child you meet represents a different race.

In the settlement of this county, the New Englanders were the advance-guard of the incoming host. It seems as if the ford of the Mohawk, at the foot of Genesee street, in this city, were a barrier which stopped for a time the progress westward of the Palatinate Germans, who had held the river from Canajoharie to this point. Under the leadership of that sturdy pioneer Hugh White, the New Englanders led the way. They came from New Hampshire, from Massachusetts, from Connecticut and from Rhode Island. Most of us readily acknowledge New England's precedence in the settlement of this county; but I think that few of us realize how almost unexceptional it was in every town. Of the twenty-eight townships in the County of Oneida, New England men and women first settled twenty-three. And in three of the remaining five towns, they shared the first settlement. In a recent visit to the Connecticut town where my father was born and is buried, most of the names of persons I heard were but repetitions of familiar names in this county. The New Englanders, with their strong hands, clear minds, independent thought and energetic purpose, came first,

and have exerted a controlling influence. Yet that influence has been modified, essentially modified, and, I believe, much improved by the subsequent or almost contemporaneous immigration of other races.

The Hollanders, such as the Mappas and the Vander Kemps in Trenton, Van Epps in Vernon and the Bleeckers, the Van Rensselaers and the Varicks in this city—the Hollanders brought with them to this country a generous hospitality, a thrifty enterprise, a dignified courtesy and a tried and victorious patriotism.

Later came the Welsh in large numbers—some of them in strange costumes—the women, as I have seen them on Whitesboro street, wearing men's high hats and knitting stockings, as they walked. Almost without exception, the Welsh were and are thoughtful, acute, industrious, ambitious for the best things in music, literature and religion, frugal, steady and virtuous.

The Irish immigrants, such as Devereux and Lynch and McQuade and their descendants have modified and, I believe, improved the prevailing New England character of the population. They have cheered the life of this county by their inexhaustible humor and their ready wit. The Irish among our population, have given to us all a keener sense of the ludicrous, which has improved our manners and refined our taste. Their Celtic temperament has encouraged in our American life, expression rather than repression.

Later, many Germans have come. While we have made these Germans a little less free in their thinking, they have taught us thoroughness in our intellectual and philosophical work, as well as much delicious and inspiring music and how to enjoy it.

The Scotchman with his stalwart limbs and clear eyes has sometimes overmatched our Yankee shrewdness and thrift; and so taught us to be modest and cautious.

Now and then a French Huguenot, like the Guiteaus and Augustine G. Dauby, has enlivened our social life, giving us a continuous lesson in kindness and courtesy, no matter how adverse our circumstances may be.

Men and women of all these various nationalities and their descendants—these Puritans and Dutchmen and Welshmen and Irishmen and Germans and Scotchmen and Frenchmen and

many more, have, within the last one hundred years, in the providence of God, so coalesced, become so twined and intertwined, so united as to be, verily, one people, having characteristics of its own, which may be always and easily recognized.

You will not charge me with indulging in extremely extravagant eulogy, when I say, deliberately, that the business men of this united people in Oneida county, have been characteristically honest. I do not say that this is true without exception. Far from it. And yet I think that the eldest here will agree with me in saying that the tone of public sentiment in the County of Oneida, the prevailing trend of public opinion, in its practical expression in business, almost invariably, strongly favors the honest man. It disapproves dishonesty, no matter how successful, apparently, it may be. Such vulgar slang, as "he'll get there anyhow," finds not much favor here. Nothing may be said about it publicly, but the dishonest man is distrusted, and he feels it. I knew such a man, who always walked in a back street to and fro between his place of business and his home.

Perhaps the noble example of Jedediah Sanger, the first settler of New Hartford, has had something to do with this prevailing respect for an honest man. You remember that just before he left his New Hampshire home, he was made bankrupt by the burning of his dwelling house and store. But as soon as he became successful in New Hartford, far away from his creditors in New Hampshire, he paid the principal and interest of all his debts in his former home. Such an example, and others like it, have had their legitimate and inevitable influence upon public opinion and upon personal conduct.

As a class, our bankers inspire confidence. Who could doubt the integrity of Publius V. Rogers? In medicine, quacks are not trusted by most of our people. Our merchants not only give credit but are themselves trusted. Who would not trust George and Henry Huntington, Benjamin and William D. Walcott and Samuel Campbell, William G. Tracy, John J. Knox, Salmon Case, John Camp, and James Sayre? Our lawyers are not inclined to be technical and trickish in the management of cases, or mercenary in the encouragement of needless litigation. We have had unscrupulous attorneys of course; but our lawyers, as a class, have not been unscrupulous. Did anybody ever charge William Curtis Noyes, William and Charles

Tracy, Kirkland and Bacon, Joshua A. Spencer, Henry A. Foster, Timothy Jenkins, Ward Hunt, Charles A. Mann, John H. Edmonds, Edward S. Brayton or John F. Seymour with being mercenary lawyers? I trow not. Am I not right, when I say that the tone of public sentiment in the County of Oneida encourages integrity and discourages dishonesty?

This county has been criticized for its conservative methods in business. They call us "slow." We certainly are not "fast." And yet, standing as we do, to night, near the end of one hundred years of our history, a fair minded critic would not hesitate to say that, in most respects, our progress has been satisfactory, our growth has been substantial, our improvement real.

Say what you please about what you may name our cowardly fear of taking too many risks, your thanks are due to the wise and conservative policy of your leading business men. This conservative policy carried this county in comparative safety through such panics as that of 1837 and 1857 and 1873 and 1893. We have had but little or no reckless speculation. Yet, now and then, the most conservative community will lose its self possession. Our distinguished civil engineer, Lorenzo M. Taylor, in a paper read before this Historical Society, told a story which sounds strange to Oneida County ears. He told us that in 1836–37 a speculative fever set our people crazy. Lots, hundreds of so-called "handsome green lots," along the southern bank of the Mohawk river, in front of where the State Hospital now is, were sold over and over again, at high prices, lots that are from once to three times a year under six feet of water.

And pardon me, if in this assembly of old friends and neighbors, I tell you of another example, in more private life, in which our very conservative community seemed to forget, for a time, its wise caution. In the early spring of 1842 or 1843, a Frenchman came to town and opened a vacant store in what was then known as the "Hurlburt Building," on Genesee street, just above the corner of LaFayette street. He stocked the store with shrubs and plants in profusion. None of the shrubs or plants were in bloom, of course, in those cold March days; but the wily Frenchman hung the walls with matchless pictures of the wonderful flowers these plants would surely bear in the early

summer; brilliant blue peonies, yellow lilacs, bright green roses, and black geraniums as big as platters!—learnedly accounting for these strange monstrosities by mysterious allusions to the wonderful effect of hybridizing. Our cautious fellow citizens could not resist his fascinations. Barrow loads, and, in one instance, a wagon load of these marvellous plants, purchased at fabulous prices, were carried away and doubtless planted in the gardens of this conservative town. But no one has ever told the story of the blossoming and the blooming! Not one of the cautious purchasers has hitherto been found to acknowledge that he bought a single shrub or plant! You will not lose all respect for your speaker, if, in the strictest confidence, he tells you now, that on that memorable occasion, though he was a poor boy, he purchased for $1.50 a cutting of a rose bush that was promised to bloom as a mouse colored moss rose! It did bloom later, but I must tell you that the blossom was a very common May rose.

Conservatism indeed, sometimes "o'erleaps itself," but it has not, in this county, checked enterprise and killed invention. Our cotton and woolen mills, which line the two remarkable creeks of the county, are the result of the invention and enterprise of men like Dr. Capron and his compeers and successors. It is generally believed that the first mills for the manufacture of cotton goods and also the first mills for the manufacture of woolens ever built in the State of New York were built in Whitestown, in this conservative county of Oneida. And the mills in this city, which give employment to so many, are also the creation of the industry, enterprise and public spirit of conservative men in this conservative town. The historic John Butterfield and Theodore S. Faxton, those leaders in our material development, with their restless enterprise and their undoubted genius for organizing, are not so exceptional as we are in habit of thinking.

Another characteristic of the people of this county is their interest in public affairs. From the beginning, they have not been so busy, so self-reliant, so self-satisfied with their personal success, that they have cared only for themselves as individuals, neglecting the interests of the community.

Most of the early settlers, coming from New England, brought with them the town meeting. In fact, they could not live long

together here without a town meeting. And the new comers who were not Yankees soon conformed to the custom. Less than four years after the landing of Hugh White, at the mouth of the Sauquoit Creek, the first town meeting was held in his barn. And the next year, the next meeting was held in a barn then owned by Needham Maynard, on the road leading from Whitesboro to Middle Settlement. At these meetings, supervisors and town clerks, assessors and other town officers were elected, beginning thus the practice of a hundred years. At the second meeting there was much excitement, showing the deep interest already felt in public affairs. At that meeting it required two days to do the public business.

The people soon found that provision must be made to "keep the peace." Crime must be detected and punished, disputes must be settled, boundary lines between the farms must be fixed by authority. To this end, courts of record were organized. The people were too much interested in the peace and prosperity of the community not to establish and maintain these courts. And they were too much interested in good order to permit their judges to neglect their duty. Justices of Sessions were fined for non-attendance. In the second year of this century, the grand jury of the county indicted six highly respectable gentlemen for neglecting to sit on the bench with the first judge, as they had been appointed to do.

In the progress of the century our people have not become indifferent. Their interest in public affairs has not, I think, diminished. We have had undiminished confidence in our courts as interpreters of the law, because, as a rule, our judges have been just and our lawyers trustworthy. I cannot name these just judges; they have been so numerous. I might as well undertake to call the roll from Nathan Williams through Samuel Beardsley and Philo Gridley and Hiram Denio down to the present time.

Long before Lincoln, our people believed in a "government of the people, by the people and for the people." We have had and still have too much interest in public affairs not to believe in the duty of suffrage, as well as in the right of suffrage. In Oneida county politics, we have had some bad leaders who have not been always deserted and condemned as they should have been. And we have had some very good political leaders.

Jonas Platt, Horatio Seymour, Roscoe Conkling and Francis Kernan never deceived the people. They had too much frankness and public spirit, and independence, and patriotism, too high a sense of honor to deceive anybody.

The frequent changes of political opinion in this county, like the frequent political changes in this State, not only prove the intelligence of the people, but also their interest in public affairs. Indifference to public affairs produces a monotonous suffrage. Strict allegiance to party, God be thanked, is becoming obsolete. It seems unaccountable that the childish game of "follow your leader" was played seriously in politics, by so many adults, years ago. Readers of a partisan newspaper really believed every word of it! As a boy I read the *Albany Evening Journal*, edited by Thurlow Weed. Mr. Weed abused, daily, his rival editor of the *Albany Argus*, Edwin Croswell, calling him all sorts of hard names. As I read the *Journal*, believing all I read, I wondered how the people of Albany could permit such a scoundrel as Mr. Croswell to live. Great was my subsequent surprise when I learned that the two apparent enemies were personal friends, and that their readers had been deceived for political effect only.

Such is our common and growing intelligence in public affairs, that we take and give much more freedom of expression of opinion now-a-days; and we are not afraid to do it. The right of free speech and of the people to assemble freely and express their opinions is more universally acknowedged in this county now than it was in 1835, when the first anti-slavery convention was broken up by a riot, and Gerrit Smith, in consequence became an abolitionist. You could not stir up such a riot now. It would be equally difficult, if not impossible, to induce any of your respectable citizens now to enter a printer's office and throw his printing materials out of the second story window, as was done in this city in 1835, because, forsooth, the printer was an abolitionist!

But this increasing and intelligent interest in public affairs, I am compelled to say, has been a failure thus far in one respect, in this county as well as in many other counties in this State. I refer to municipal reform. Municipal reform has been attempted here, as elsewhere, many times, in recent years, but such reform has not been lasting. It has been spasmodic only.

It has not been permanent and satisfactory, because undertaken by political parties and conducted on political party lines.

In the words of St. Clair McKelway, "National politics need not enter and should not enter into the laying of pavements. There is no Democracy, neccessarily, in street cleaning. There is no Republicanism, necessarily, in the removal of garbage. There is no Populism, necessarily, in police guardianship, or in the extinction of fires." Municipal reform can be made permanent, abuses in city government can be corrected, capable and honest administration in our cities can be secured, only by substituting for national political parties in city elections, municipal parties. Let city elections be held at a different time from political contests, State and National. Let the people divide themselves, if they must divide, on questions of city administration. Let the people, for that day or for that election, have nothing whatever to do with National or State politics. When, sometimes, the very existence of a city is threatened from within, why not for the time, for the occasion, for the special purpose of that election, put party politics on the shelf?

Another characteristic of the people of this county is patriotism. Our people in general are affectionately attached to this county. When we think of it, while away from home, our thoughts are pleasant. When we compare it with other portions of the State or country, we are not ashamed of it. In traveling, when we announce the place of our residence, we do it with the air of a man assured of his social position. Oneida county people recognize in each other the family likeness; and they love to do it. They have for each other a feeling of comradeship. We are glad that we live here, or that we have lived here.

And I think it can be said truly, that we have been and are patriotic in a broader sense. We are interested habitually in our whole country. Most of the people of this county, many times, have made sacrifices of property, of opinion and of long cherished attachments, for the sake of promoting the highest and best and broadest interests of our whole country. But, sometimes, we have claimed more credit for Oneida county patriotism than we ought. As a county, we have glorified our revolutionary achievements, when we really did nothing in the revolutionary war. The people of what is now Oneida county,

did not fight in the revolution. Except a few stragglers and half breeds, there were no white people here to do the fighting. There were no white settlements in what is now this county, except those of the town of Deerfield, before 1784; and that date was one year after the close of the revolution. Yet we glorify Fort Stanwix and Oriskany, as if our Oneida county ancestors did the fighting there! We forget that Gansevoort was an Albanian, and that Willett came from New York city, and Herkimer from the lower Mohawk. So far as I can classify the names of the soldiers on the roster at Oriskany, every one of them except four or five, was a German or a Hollander. And yet, we can not honor too highly these heroic Dutchmen. They have hallowed this ground for us. They enacted these historic events upon our soil. These events are entrusted to our patriotic remembrance. These events are as much our own as are the hallowed graves of Baron von Steuben and William Floyd.

But if the people of this county came too late to exemplify their patriotism in the revolution; they were here to do good service in the war with England in 1812-15. This war with England was no picnic, as many seem to think it was. It was a serious conflict, resisting the asserted right of the British government to search our ships for deserters, on the high seas. It was no sham fight. At one time, 6,000 men were drawn from four counties of Central New York, and were assembled at Sacketts Harbor under the command of Gen. Oliver Collins of New Hartford, Oneida county. Commodore Melancthon T. Woolsey, much of whose life was spent in this county and whose grandson holds high place among us, was a patriotic, naval leader in this war. Commodore Woolsey was as sagacious and skilful, as he was brave. In command of his vessel, significantly named the Oneida, he repelled at Sacketts Harbor a British squadron of five vessels, after an engagement of only two hours. During most of the war, he was the scourge of British commerce on the lake. Early in my life, I learned to believe that this war with England was indeed a serious conflict. My grandfather, the late Capt. William Clarke of this city, in the assault upon Queenstown Heights under Gen. Solomon Van Rensselaer, was picked up for dead. He carried a bullet in his body during the rest of his life; and he received a captain's commission for his gallantry in that

assault. Let me thank the soldiers of this city for the flag they place upon his grave in your cemetery, every Memorial Day.

But still further, the historian of this county need never doubt the patriotism of our people, so long as he can record the impressive fact that at least ten thousand of your fathers and brothers and husbands and sons, residing in this county, enlisted in the war for the Union. How impossible it is to appreciate a tithe of the significance of this immense number—ten thousand men from a single county! Only as you begin to think of the individuals in their vast array, some of whom you have known and some of whom you have loved as your life; what they were, and what they did, and the heroic purpose they helped to accomplish; only then can you faintly appreciate the patriotic significance of this incalculable sacrifice of health and strength and life for our country! I am aware that with what I am about to say, all may not agree, but for myself I believe that, with a strict protection from fraud, a sufficient pension should be given to every man who by enlistment risked his life for the life of our land. No matter what the man is or has been or may be; so long as he has risked his life for his country, as he did by his enlistment, that country—a wealthy nation like this—is bound by every motive of generosity and justice and patriotism, to give him an adequate support for the rest of his days.

In this County of Oneida, we cannot claim to be a highly literary people. But we have believed in education, we have believed in the need, for a successful life, of acquiring knowledge. We have believed in the importance of mental and moral and physical training. I have never noticed in this county any serious lack of faith in classical training, among those who believe in a thorough education. So far as I am informed, there has been no widespread fear of educating our boys and girls overmuch, "out of their sphere"; as if there were in this country any fixed conditions of life out of which it would be "an impertinence" to rise! or as if an education were not valuable for its own sake, as well as for the money that can be made out of it. This county has held high rank for the number of its college graduates in its own high places, and for the number of its young representatives, from time to time, in various colleges. Many a second edition of an educated father

is now being "revised and corrected" in the very college, perhaps, where the father was graduated.

Influenced by these educational ideas and others like them, many schools of all grades have been established in succession, in this county. One of these was the "Utica High School" of Mr. Charles R. Bartlett, highly successful for eight years. Among its excellent teachers were Fay Edgerton, Asa Gray and Uridge Whiffen. "The Utica Free Academy," which crowns deservedly your excellent system of city schools, has been honored by having as its historian that graceful writer and cultivated gentleman, James Watson Williams, who, with a style as charming as Charles Lamb's, has given us character sketches of its teachers and trustees. Suffer me to say that Mancer M. Backus, its principal, from 1838 to 1841, was the best teacher, of my life. The school for girls, chartered as the "Utica Female Academy," has been for years a center of refined culture, benefiting this community not only, but also innumerable homes in all parts of our land. "The Clinton Liberal Institute," established at Clinton in 1832, and now at Fort Plain, has given a good education to hundreds of Oneida county young men and young women. And very successful and useful has been "The Houghton Seminary," established at Clinton in 1854. "The Oneida Institute," founded at Whitesboro in 1827 by the Rev. Dr. G. W. Gale, who was succeeded in 1834 by the celebrated Beriah Green, illustrates educationally, how a plausible theory may fail practically. The theory was excellent. The students were to labor on a farm, four hours every day; but the harder they worked on the farm the less they could study. The more they studied, the harder it was for them to work. Dullness reigned, out of doors and in. After a varied experience of sixteen years, "The Oneida Institute" ceased to exist. Its memory lives, like that of "Brook Farm," as a warning to educators who continue to be fascinated by this plausible theory. The plain words of Horace are still true: "You cannot drive out nature with a fork."

The successor of "The Oneida Institute," in 1844, was "The Whitestown Seminary," unsurpassed by any school of its grade in the State. It lived for thirty-six years; and when the noble James S. Gardner, its principal for thirty years, deceased in 1880, its life went out. In the first twenty-five years of its ex-

istence, not less than ten thousand young men and young women were helped to higher ideals by the discipline and nurture there afforded. I will not draw a parallel between the brilliant logic of Beriah Green and the plain, practical sense in education of Principal Gardner. It is enough to say that the loss of "Whitestown Seminary" to the County of Oneida was so great as to be almost shameful.

"Hamilton College," I need not tell you, has contributed much to the educational forces of this county. Without the proximity of "Hamilton College," its facilities and its attractions, hundreds of young men in this county would have received no college education. Every department of business in this county as well as professional life here, has felt its influence. It has blessed your county, through the practical education of its graduates, filled as they are with the spirit of adaptation to any and all the conditions of life into which they may be called. And yet, I make no apology for saying that benefits received have not been fully reciprocated. Many of its graduates and friends in this county have acknowledged liberally their obligations, but the wealth of this county ought to have made and will yet make this historic institution more truly worthy of its name and of the memory of Samuel Kirkland, its illustrious founder.

I have no patience with the dull moralizing we often hear about the disastrous effect of the mental dissipation caused by the reading of newspapers. You can say the same about the reading of miscellaneous books. Compared with severe study, such books mentally dissipate. In both cases, the danger lies in excess only. I rank the newspapers of Oneida county, as to their educational influence, next to our schools. These historians of public events, these guides of public opinion by their enterprise, their thoughtfulness, their purity, their comparative independence, have won our respect and confidence. We have learned to respect them, as our teachers. The editors of our newspapers are worthy of honor at the bar of public opinion—an honor higher than political office. And all the more should these editors be honored in their day and generations, and be remembered in the history of the county, because their editorial productions are inevitably so short lived.

In our Oneida county education, we have reason to be thank-

ful also, that the wretched system of so called "District School Libraries," has been abolished. In sustaining this District School library system, our State has wasted $3,000,000. But now, not only those specially interested in the work of education, but all the people of this county have reason to be gratified that by their own agency, assisted by the State through the Regents of the University, other libraries better and larger and more carefully managed, are being rapidly established in this county. And we are grateful to those public spirited citizens, who, as trustees, are willing to serve the public so beneficially in the care and distribution of invaluable books.

Some time in the winter of 1852-53, Ralph Waldo Emerson was a guest at Bagg's Hotel. He honored me with his acquaintance. And among other questions, asked in his repetitious, hesitating way, was this: "Who are your poets in this neighborhood?" The question troubled me. It was as if the Bostonian expected to find a stock of poets in every town he entered. I was confused. Pardon me, dear friends, if the only poet in the county I could think of just then, was our illustrious negro poet, years ago, Joseph C. Pankco. Seeing my painful confusion, Mr. Emerson added: "I mean, who are your literary men, your authors?" I could not think of one. It was a strange forgetfulness produced by my mental search for the poets only, that kept me from remembering Asa Gray of Sauquoit, then Emerson's neighbor as professor at Harvard, who had already written numberless botanical books. How could I forget James Dwight Dana of Utica, then at Yale, at that time, already, the leading geological author of the country. And think of a Utica boy, when the reputation of his home was challenged, forgetting Wells Williams, that citizen of the world, who had already immortalized himself by "The Middle Kingdom." It was a shame to forget the essays of Alexander B. Johnson which contain more profound thought on the philosophy of language than Emerson ever dreamed of. George Spencer, principal of the Utica Academy, had just then published one of the most satisfactory treatises on English Grammar ever written. Was it my deplorable ignorance of the higher mathematics that made me forgetful of my friend George R. Perkins, who had written six widely circulated higher mathematical treatises which had been translated into Spanish, and

was just then, at the very time that Emerson was asking his questions, writing his last treatise on "Plane and Solid Geometry?" The professors of Hamilton College have always been too busy in their work as teachers, to write many books, but Henry Mandeville had only just then finished his most original and useful book, "The Elements of Reading and Oratory." Pomroy Jones, the laborious and useful annalist of this county was then smoking his pipe at Westmoreland; and Ellis H. Roberts, one of the best historians of this imperial State, was doubtless then planning his interesting and valuable history. Even if Vander Kemp of Trenton was not an author, strictly, I might have named the learned Hollander as knowing more about authors than Emerson himself. But strangest of all, how could I have been so ungallant as to forget the graceful stories of our own "Fanny Forester" then living at Hamilton, or the inimitable "Widow Bedott Papers" of Mrs. Frances Berry Whitcher, then nearing the close of her life at Whitesboro; or the literary work of Mrs. Thomas J. Sawyer, then living at Clinton. The truth is, so far as I am informed, not much poetry has been written in Oneida county. There may be piles of unpublished verse in our garrets, scores of "mute inglorious Miltons" in our homes. And some truly graceful and beautiful verses have been printed for private circulation. There are, doubtless, thousands of readers, who keenly enjoy reading the best poets; but, somehow, our literary atmosphere is not poetical—does not inspire poetry. Some of our people actually sneer at "bards." One of the ablest lawyers in this city, years ago, with inexpressible contempt in his voice, said of one, in a neighboring county, who called himself a lawyer: "Oh, he is only a poet." When our distinguished geologist, James D. Dana first saw the cliffs of Dover, clad in all the beauty of their delicate coloring, they excited in him no imagination or fancy, no sentiment. In the English channel, on shipboard, he wrote to his friend, Wells Williams: "Would that you were here. We would take our sledge hammers and disembark and knock some of those chalk cliffs in pieces and find specimens." In our Oneida county education, imagination and sentiment should be cultivated more than they are. I am thankful that Hamilton College long had in its faculty, as one of its professors, one who ranks as an acknowledged poet—a poet whose

verse is recognized by competent critics as most refined in sentiment and fancy, and picturesque in its imagery and altogether delightful. And I am glad to know that our college has a president, who not only writes inspiring verse, but himself inspires imagination and sentiment in the graduates of the college and in the students. If Emerson could come again, he might repeat the first question he asked me. It could be answered readily now.

Religion is "the recognition of God as an object of worship, and of love and of obedience." This recognition of God, this worship, this feeling of obligation to love and obey God may express itself through various forms; but the erection, by numerous denominations, of houses of worship in all parts of this county, and their occupancy, and their pecuniary support, and the maintenance of religious services therein, all together show that our people in general are more or less religious; and so they are.

This sense of obligation to God, and this desire to practise the duties which this obligation imposes, this under-current of religious thought and conviction pervade and have pervaded this county from the beginning. All the races that make up our cosmopolitan population are alike in this. Try to name any conviction among us, that is deeper or more universal than this, and you cannot do it. Religious belief in one form or another is almost as much a matter of conscionsness with us, as a belief in our own individual existence. We know that we are neither pagans nor atheists.

Not that this religious belief has controlled our conduct invariably. Far from it. This county is by no means, a congregation of the saints. I could fill you with disgust and horror by naming a tithe of the vices and crimes that stain our annals. But you and I know that take away the restraint which this belief in God imposes, and you would turn your county into a pandemonium. Our people agree with Washington in the conviction that morality cannot be maintained without religion. One evident result as well as proof of this prevailing religious conviction is found in the demand which each town in the county makes for religious leaders. This religious conviction it is that demands and supports so many pastors or ministers or priests, whichever you choose to name them. And these relig-

ious leaders at the same time represent as well as lead and control the ethical convictions of the people. This county has seldom had any leaders of its churches who were not good men. And our people did not have bad men to lead their churches because they would not have them. None but good men, of sincere religious belief, would represent the convictions and principles of the people.

And these good leaders have been found in all denominations. There is no difference. What a band of noble men they have been and are. The Rev. Dr. Asahel Strong Norton, of Clinton, was a leading moral force in the town of Kirkland for forty years. People of all sorts believed in his sincere, christian character; and they followed him with an attachment like idolatry. The name of Bishop Henry B. Whipple, "The Apostle to the Indians" cannot be mentioned in Rome to-day without reverence. It was not because the Rev. Dr. George W. Bethune was so eloquent, so scholarly, such an accomplished gentleman, so much a man of the world, that he was so influential in this county. The people believed in him, not for these things only, rare as they were, but because "he spake boldly in the name of the Lord Jesus." Not only the Rev. Samuel Kirkland and the Rev. John Sherman of Trenton, but within our own knowledge, not to mention the names of the living, the Rev. Doctors Fowler and Corey and Coxe of this city, and the Rev. Dr. Brandegee, who gave his life to Grace Church, and the faithful Roman Catholic priests, whom I well remember, Father Quarter and the gentle, saintly Bishop McFarland; all these and others like them, were influential religious leaders because the prevading religious convictions of our people were in sympathy with their fundamental beliefs, their life and their work. Bigotry and narrow sectarianism have found not much encouragement in the free air of Oneida county. A tradition survives that John C. Devereux collected the offerings in the First Presbyterian Church of this city on Sundays years ago, when no Roman Catholic church was here, and that he contributed $300 toward the erection of the First Presbyterian Church.

This Oneida county is filled with homes. These homes are characteristic of the county. I can appeal to your own experience when I say that the best of these have been Christian homes, hallowed by a mother's prayers and blest by a father's

precepts and example. Criticized sometimes in the past as too strictly governed, occasionally caricatured as uncomfortable and severe; I may be mistaken, but I believe that few of us brought up in such a home, who have reached adult age, are now willing to admit that in our youth, we were too strictly governed.

Numerous hospitals and beneficent institutions are more and more characteristic of this county—for the poor, for the sick, for young men and young women, for old men and old women and for the orphan. The Masons have honored our county by building here "The Masonic Home." And the State has honored us by permitting the beneficent institutions of this county to be crowned by the great "State Hospital" for the insane, which, by its endless benefactions, is continually comforting the people with the conviction that even that soulless thing, the State, has a heart and a conscience. But let us never forget that whether our beneficence be exercised privately or through our public institutions; in order to make it permanent and enduring, it must spring not only from sympathy with the suffering, but also from a conscientious conviction that thus we are obeying the will of God.

The usefulness and growth of most of these churches and homes and hospitals and benevolent institutions—certainly those erected by the people of this county, have been promoted very largely by Oneida county women. Honor the women.

> "Ehret die Frauen: Sie flechten und weben
> Himmlische Rosen ins irdische Leben."

To-night we would honor our matrons, our wives, our sisters and our daughters, for their beneficent devotion. How far beyond all calculation do such feminine achievements rise above what could possibly be attained in vulgar partisan contention or through ostentatious, social ambition.

In all these homes and hospitals, from time to time, an "angel in the house" appears in the person of the beloved physician. There is hardly a family represented here, that cannot now recall the name of some physician, who has been their friend, their counsellor, their reliance in sickness and trouble, on whose knowledge, judgment and skill they have relied many times for the preservation of their lives, yes, for the preservation of lives dearer to them than their own. I have no patience with any

who depreciate the usefulness of these our physicians who are so helpful. This county may not surpass other counties in its medical corps, but as I have read the record which our painstaking, accurate historian, Dr. Bagg, has made of some of our early practitioners, I have recognized in them the prototypes of those whom we have known—intelligent, energetic, indefatigable, resourceful, self-sacrificing, devoted, poorly paid, heroic helpers of us all.

Outside of the medical profession, I know of few examples of heroic devotion to the sick and the suffering equalling those of Joseph Kirkland and William Williams and Spencer Kellogg in the summer of 1832. The cholera had come for the first time. Terror was universal—terror increased if not caused by ignorance. The people were pale and paralyzed by fear. Strong men rose in the morning to die and be buried before sunset. Hundreds fled from the city—most of those who could go, went away. But your first mayor, Joseph Kirkland could not be induced to leave his post. "Among the calmest and the truest and the bravest, he never for a moment yielded to unmanly fear or omitted a duty to which he was called." And nothing daunted William Williams and Spencer Kellogg. Nothing withheld them from the bedsides of the sick and the dying; or even from the offices needful for the dead. In the appreciative words of Judge William J. Bacon, "the cheerful, beaming face of William Williams carried in itself benediction and healing; and the firm determination of Spencer Kellogg inspired courage and hope in almost despairing hearts." If we had no other examples in our history of unselfish heroism, these would hallow that history forever.

And now, let me thank your committee for their repeated invitation which gave me courage to lay this poor tribute upon this altar of my affection. None can be more sensible of its inadequacy to the occasion than I am. This county is not my birthplace; yet forty-seven of the happiest years of my life were spent within its bounds. Here, where my kindred are buried, I would ever be at home. I am no deserter:

"Thy name I love;
I love thy rocks and rills,
Thy woods and templed hills;
My heart with rapture thrills,
Like that above."

Too much cannot be said of the generosity which prompted this superb gift which we dedicate to the "muse of history" to-night. Our benefactors will permit me to add a few earnest words to the eloquent expression of our appreciation already given by Judge Coxe.

The grace of the gift is all the greater because it was so spontaneous in the mother and was confirmed so freely and unreservedly and voluntarily by her children. Deserved honor is here paid in this "Munson-Williams Memorial," first of all to Alfred Munson himself. "He being dead, yet speaketh." We are reminded by this tribute to his memory of his inspiriting example in the activity of his life in this city, in the acuteness and rapidity of his mental action. Here we honor him for his life-long energy, his far-sighted enterprise, his wise discretion, his habitual adaptation of the best means to accomplish the best ends, his most uncommon common sense; and we honor him for the remarkably persistive will which shone in his eyes, invigorated every line of his slender form and characterized the man. Most of all, we honor his memory for his elevated life, his unswerving integrity and the generosity of his benefactions.

Through this "Munson-Williams Memorial" we are permitted also to honor the memory of James Watson Williams. We remember his refinement, his modesty, his grateful courtesy, his culture, his taste, his delicate humor, his literary acquirements, his classical scholarship, his varied knowledge. Above all, we honor his memory to-night for his affectionate nature and public spirit, which prompted him to devote, so generously, so much of his time and competent attention to education in this city, to our schools and our library—objects closely akin to that which this building, dedicated in part to his memory, is designed to subserve.

In this "Munson-Williams Memorial" we honor also a beautiful example of filial devotion in fulfilling the wishes of a departed father, as expressed to his children and grandchildren, in his last will and testament.

I am permitted to copy a clause of the will of Alfred Munson, which will gain a renewed significance, a tender and touching significance from the circumstances which surround us now.

"I desire to record my gratitude to Almighty God for the signal prosperity with which he has been pleased to bless me and

to enjoin upon those who, after my death, shall enjoy my estate that they live prudently, usefully and unostentatiously, and that they be always kind and liberal, according to their means, to the sick and needy."

But we honor our benefactors most, when we endeavor to fulfill the object of their gift. Through this substantial as well as beautiful building, permanency is given to the work of "The Oneida Historical Society." The long life of this association is hereby assured. Here its appropriate work will be continued. The invaluable records of the past will be rescued, collected and preserved. In the epigrammatic words of President Stryker when he asked me to send to Hamilton College library some documents of much interest to me—"Elsewhere they are only souvenirs; in our possession they are history." Hereafter, such invaluable papers as those of Baron Steuben and Henry R. Storrs and the Vander Kemp correspondence, shall not be hidden away in New York or Buffalo or Syracuse, because there is no appropriate place for them in their own county. From this historical publishing house, shall be sent forth year after year historical papers and discussions as valuable even as those already published.

We will continue to raise monuments that shall perpetuate the memory of "men and events in the County of Oneida;" and we will take adequate measures to protect these monuments from a vandalism as barbarous as that suffered by ancient Rome. And with the aid of "The Daughters of the Revolution," we will so mark historic places that they shall never be forgotten.

The time will come when these walls will be adorned with historical pictures, painted by illustrious artists. One of these may be a picture of the young Samuel Kirkland, as he is about to start for the first time from Johnson Hall; and in the dreary desolation of winter, in company with two Indians with whom he cannot exchange a word, strike off into the forest on a journey of nearly two hundred miles into the wilderness.

Another picture may be that of James Deane standing in the midst of the council of chiefs who had decreed his death, while three Indian women, with blankets thrown aside and knives in their hands, threaten their own death if his life be not spared.

Another picture may be the raising of the first flag at Fort Stanwix. And still another may be Baron von Steuben laying

the corner stone of the Hamilton Oneida Academy. There could be no more appropriate picture to illustrate traffic in the early life of this county than that of Peter Smith, the father of Gerrit Smith, and John Jacob Astor trudging on foot from old Fort Schuyler to Schenectady, with packs on their backs, stopping here and there to pick up furs at the Indian settlements. Let there be hung on these walls, in places of special honor, two kindred pictures of events in our later history. Let one picture represent the departure of the Utica Citizens' Corps to do their duty in the war for the Union. In it let there be depicted heroic men in the strength of middle life and fair young faces, bright with courageous faith and hope. Let the other picture represent the return of the 26th Regiment as I saw the begrimed and wearied veterans turn the lower corner of John street up into Genesee street, beneath an arch crowned with the children singing "Home, Sweet Home."

But whether these historical pictures are ever painted or not, with God's help, we will make this building an impregnable historical fortress, from which shall be sent forth the forces of memory to wage continually a perpetual fight against oblivion.

Rev. Dr. W. DeLoss Love, Corresponding Secretary of the Connecticut Historical Society, Hartford, wrote: "The Connecticut Historical Society presents its congratulations to the Oneida Historical Society on the dedication of its new home—the Munson-Williams Memorial Building. As our State contributed largely her best blood in the early settlement of Oneida county, we have a material interest in your affairs and are pleased to learn of your prosperity. We trust your new building will greatly increase the interest in your work, and we believe your society will in the future reflect a lasting honor upon the donors."

Henry Hurlburt of New Berlin wrote: "I heartily congratulate you and the other members of the Oneida Historical Society upon having such a substantial and beautiful home."

Director W. M. Beauchaump of the Onondaga Historical Association, Syracuse, wrote: "I have always referred to the example and work of the Oneida Society as an object lesson for

its older but less aggressive sister, the Onondaga Historical Association."

Rev. Dr. William C. Winslow, president of the Egypt exploration fund, wrote: "I know no more active, progressive, useful a local society in America in the historical field, and I count it no mean honor to be connected with it."

Oliver R. Hubbard of New York wrote: "I congratulate the society most cordially on this valuable acquisition, so honorable to the liberal benefactors and an evidence of its successful growth and guarantee of its permanence and prosperity."

General G. P. Thurston, vice president of the Tennessee Historical Society, Nashville, Tenn., wrote: "The Tennessee Historical Society of Nashville begs to present its congratulations to the Oneida Historical Society upon the completion of its new home. We desire also to commend the wisdom and the splendid liberality that so generously provided this permanent building for so useful and noble a purpose."

District Deputy Grand Master George Beal, F. and A. M., Hamilton, wrote: "I very much regret my inability to be present at the dedication of the Munson-Williams Memorial this evening, to which you have so kindly given me an invitation. I highly appreciate the honor of the invitation and thank you most sincerely. Congratulating the society on the beautiful home it will occupy and wishing it the most abundant success in the future," etc.

William H. Seward of Auburn, in expressing his regret at being unable to attend the dedication, said: "I beg you to accept my most hearty congratulations upon this important event in the history of your very useful and successful organization."

General James Grant Wilson, the well known editor and writer of Historical and Biographical Works of New York, wrote: "I very greatly regret that a previous engagement in Connecticut will prevent my being present on Tuesday evening at the dedication of the Munson-Williams Memorial Building, which I hope to see at some future day. Had I been so fortunate as to be free, I should have deemed it both a pleasure and a privilege to have been present on so interesting an occasion. With best wishes for its perfect success," etc.

The following congratulatory telegram was received yesterday afternoon:

BUFFALO, December 1.

Congratulations to the Oneida Historical Society. Its treasures are choice and rich and well deserve the handsome home which in the future will hold and keep them. For great men Oneida has been the banner county, and all other sections of the Empire State look upon the record and the roster of names with pride.

NORMAN E. MACK.

LETTER FROM HON. LUTHER R. MARSH.

Among the letters of regret received was one from Hon. Luther R. Marsh, the well known New York lawyer, as follows:

I have to express my thanks, for remembrance, and for your kind invitation to the dedication ceremonies of your new Munson-Williams Memorial Building on the first of next December. A great achievement in twenty years.

I rejoice that you are to have so safe and convenient a depository for the valuable historical collections now in your custody. They should not remain where any mischance could destroy them, injure or impair them.

Your new temple will give a fresh impetus to your project of gathering and preserving the memorials of former times, and of the present era, for the benefit of the oncoming generations. There are, I doubt not, in the old baronial houses of Oneida, many a trunk containing records of the past, of nestimable value, in illustrating the stormy period of the beginning. No region richer in deeds of valor, and in men of renown.

What has become of Richard Varick papers which was in the possession of the late Chapman A. Mann?—among them was the draft of a petition to congress from that noble hero, the Baron Frederick William von Steuben, drawn by the immortal pen of Alexander Hamilton; and the various interlineations in which showed how careful the writer was that his phrase should be perfect. A memorial of the grim old Prussian general would be something to be cherished. You remember that when his patience was exhausted in trying to teach tactics to an unmanageable awkward American squad, and having exploded all the German oaths he could muster, he cried to his aide:

"Come, and swear for me in English; these fellows will not do what I bid them."

He learned his art under the Great Frederick, and he practiced his men so that, on the battlefield, they maneuvered with as much coolness and precision as if they were in a grand parade.

There was, too, in the office of Justus H. Rathbone a trunk of papers left by Mr. Talcott, a lawyer of Utica, and a brother of the greatest of American

lawyers, Samuel Austin Talcott of Utica. I remember one of the papers—an imaginary account of a convention of dogs, with their speeches; which was most amusing. I never explored the other papers in the trunk, but anything relating to so eminent a man as Samuel A. Talcott should be preserved.

I mention these two cases to show how a diligent quest would bring to the light many a manuscript, illustrating the former times; and which would increase in interest and value as the years go on.

I fear it is too late to obtain any new knowledge of the great Oneida chief, Skenandoa, who died at the age of 110 years, in March, 1816; who had been reformed from early habits of intemperance by Rev. Mr. Kirkland of Oneida, and who said he wanted to be buried near his minister and father, so that "he could go up with him at the great resurrection."

"I am," he said, "an aged hemlock. The winds of a hundred winters have whistled through my branches. I am dead at the top. The generations to which I belonged have run away and left me; why I live the good spirit only knows." Neither Logan nor Red Jacket ever expressed themselves more poetically or with deeper feeling.

Your enterprise is worthy of all commendation. We can embalm, if we cannot enact. history.

The truth is, that people are not yet aware what invaluable treasures you possess. They are now so crowded as to be practically inaccessible, jammed in pigeon-holes, covered up on shelves, and in corners; and hidden under accumulations equally valuable. Now, in your spacious edifice, they can be spread out for the enjoyment of the public eye, and the education of the public mind.

Your institution will now become a magnet, which will draw to it many an interesting letter, and manuscript, and testimony, which else would be in time, scattered to the winds and forever lost.

I had the pleasure to have been acquainted with your architect, the late Richard Hunt—a man of genius—which he has evidenced in the beautiful and stately structure which is to be your home.

It is hoped that you will so diffuse historic knowledge, that such mistakes will not again occur as that of the traveler, who as the train passed through one of your towns, inquired how the name of "Oriskany" came to be applied, and was told that it was in honor of General Oriskany, who was killed in a famous battle at that epot.

To many it is a pleasant theory to imagine—to me it is a glorious reality to know—that John F. Seymour can look down with a proud satisfaction on the triumphant success of the institution, which twenty years ago he labored so hard and so faithfully, to inauguarate and establish; and that Miss Munson and her husband, James Watson Williams, have seen arise the noble structure which, while it commemorates the two eminent families of Utica—the Munsons and the Williamses—will hold in perpetuity, the relics. the manuscripts, the memorials, the evidences, which will carry down the advancing ages. the past and present records of so grand and prominent a center as old Oneida, and the counties that touch its borders—indeed, old Tryon county. Nor will it neglect the names and portraits of the chief men who have borne the achievement on their shoulders to its success—among them:

Charles W. Hutchinson, in whose office the society was born.
Dr. M. M. Bagg, the historian of Utica.
William M. White.
General C. W. Darling, sought for by numerous societies over the world.
Warren C. Rowley.
Robert S. Williams.
Rees G. Williams.
My old friend Alexander Seward.
George D. Dimon.
Horatio Seymour, our honored governor.
Edward Huntington.
S. N. D. North.
Daniel Batchelor.
Morven M. Jones.
And others whom I cannot pause to enumerate.

And your boards of councilors, which embrace the names of United States Senators Roscoe Conkling and Francis Kernan, of United States Judge Ward Hunt, of Ellis H. Roberts, D. E. Wager, A. S. Johnson, Dr. J. P. Gray, Charlemange Tower, and many others—names whose reputation State lines could not confine, but have grown into national fame.

Your graceful act is an example for other historic centers to emulate. We have a history worthy of perpetuation. It lies loose all around. It needs to be gathered, concentrated, and made safe from fire, calamity, negligence and dispersion. Much has already been squandered; but much remains, and will oft be found where least expected.

I look forward, and plainly see the time when this Memorial Building of Oneida will loom up in public estimation; and become a shrine for visitation by historians and archæolgists, and students of all degrees, and patriots with glowing hearts. Then, as now, will the founders' names be held in honor.

I regret that circumstances will not permit me to witness the imposing ceremony which will consecrate this historic temple to its public use forever.

Letters of regret were also received from Secretary B. S. Lyman of the Numismatic and Antiquarian Society, Philadelphia, Pa.; Mrs Charles S. Fairchild, New York; Mr. Ledyard, Washington, D. C.; Rev. Dr. J. E. Kittredge, Geneseo; Secretary Eastman, New Hampshire Historical Society, Concord; Secretary Grider, Mohawk Valley Historical Society, Canajoharie; Dr. Samuel J. Parker, Ithaca; R. A. Brook, Secretary Virginia Historical Society, Richmond, Va.; Hon. James E. M. O'Grady, Rochester; Dr. John S. Billings of New York; Rt. Rev. W. C. Doane, Albany; St. Clair McKelway, Brooklyn; Hon. A. B. Colvin, Glens Falls; Professor W. H. H. Beebee, New York; William Poillion, Chicago, Ill.; Dr. H. G. Hanchett, New York; General S. E. Marvin, Albany; Secretary

E. A. Gretchell, Historical Society of Old Newbury at Newburyport, Mass.; Colonel H. G. Prout of New York; Dr. Polk of New York; Rev. Dr. Jay Dana, Housatonic, Mass.; Judge Stephen Holden, Sherburne; Rev. Dr. Caleb Davis Bradlee, Brookline, Mass.; General Greely, U. S. A.; General W. H. Morris, Fordham; William C. Bryant, Buffalo; Rev. J. E. Coley, Secretary Westport Historical Society, Westport, Conn.; Rev. W. Frothingham, Fonda; Secretary Adams, American Historical Association, Baltimore, Md.; Curator Peter Neff, Western Reserve Historical Society, Cleveland, Ohio; Colonel E. M. L. Ehlers, Grand Secretary F. and A. M., New York; State Librarian E. C. Spencer, Lansing, Mich.; Secretary I. R. Trowbridge, New Haven Colony Historical Society, New Haven, Conn.; Earl B. Putnam, Philadelphia, Pa.; Eben Storrer, New York; General George S. Batchelor, Saratoga; Librarian E. M. Barlvin, American Antiquarian Society, Worcester, Mass.; E. G. Munson, Cohoes; Hon. H. J. Coggeshall; Willis J. Beecher, Auburn; V. B. Snow, vice president Cayuga Historical Society, Auburn; Robert M. Lanney.

The Mission of the Society.

It is the mission of this Society to cover in its collections and researches the entire territory embraced in the original civil division of Central New York—the county of Tryon, erected in 1772, rechristened Montgomery in honor of Gen. Montgomery, and in contempt of a royal governor, in 1784; divided in 1791 into the counties of Montgomery, Otsego, Tioga, Ontario and Herkimer, Oneida county being erected out of the latter in 1798. It is a wide field, for the boundaries of Tryon county included all the territory lying west of a line running nearly north and south through the present county of Schoharie. All the State of New York west of that line is our particular field; but we go beyond this, and exchange publications with many kindred societies in the United States and Europe. The county of Tryon included the hunting grounds of the Five Nations of Iroquois, who were the owners of this soil before our fathers possessed themselves of it, and whose civil and military achievements form a glorious chapter in the aboriginal history of America. We are the centre of the famous "long house" within fifty miles of the spot where the council fires were held, and so directly in the home of the Oneida tribe of Iroquois—the only one of the original Five Nations which stood by the colonists in their struggle for independence—that Utica is the custodian of its "Sacred Stone." In many ways the original Tryon county is peculiarly interesting, in a historical point of view. Here lived, labored and died, Sir William Johnson, in many respects the most prominent figure in the colonial annals of America. Here also lived his sons and their ally, Joseph Brandt, who made the Mohawk Valley forever memorable as the scene of the fiercest and most relentless Indian and Tory massacres. Hither migrated the chief segment of the exiled Palatinates; and the story of their pioneer battles with the wilderness, their revolutionary patriotism under circumstances the most perilous that tested the nerves of any colonists, with the later record of their remarkable assimilation with the Amer-

ican race—a story never yet fully written out—offers inspiration for song, romance and history. Here, also, were the frontier and defensive forts and castles of the French, the Indians and the English, as well as of the colonists—Fort Bull, Fort Plain, Fort House, Fort Fort Hill, Hunter, Fort Dayton, Fort Schuyler, Fort Stanwix, Fort Oswego and Fort Brewerton. Here passed and repassed along the water-courses, over the Indian fords and through the trackless forests, the military expeditions of French and English, until the prowess of the latter at length determined that the English race and civilization should predominate upon this continent. Here were fought the battles of Oriskany and Saratoga, upon whose fields the war for independence ceased to be a rebellion and became a revolution. Here the Western Inland Lock Navigation Company made the first attempt at artificial water navigation in America, an attempt which soon developed into the Erie canal, upon whose waters the commerce of a continent traverses from the lakes to the Atlantic. Here was the scene of the romantic adventure and the untoward fate of the Castorland Company, and here is the grave and monument of the brave Baron Steuben. Here was tested one of the first railroads ever built. Here was organized the first express company. Here the telegraph was put to its first practical utility. Here were erected the first cotton factory and the first woolen factory chartered by the State of New York, and here has been the home of more than a due proportion of the statesmen whose life-work is a part of the history of New York and the Nation.

The Oneida Historical Society is the proper custodian of the documents, the manuscripts, the relics, the memorials, of every kind and description, which relate to and illustrate this remarkable history. Because our organization was late in the field, many of the most valuable and interesting of these memoirs have gone elsewhere. It now remains for us to faithfully gather and preserve the valuable materials of local history that still remain scattered and are fast disappearing in the homes of central New York.

The Oneida Historical Society has in no way done more to preserve and keep alive our local history, than by the monuments to Gen. Nicholas Herkimer, at Danube, and other monuments which it has helped to erect. The beginnings of our city are

defined and perpetuated by the memorial of old Fort Schuyler. The settlement of the county is forever traced back to its pioneer by the monument to Hugh White in the town which bears his name. The towering column at Oriskany teaches for all time the strategic and commercial relation of the valley of the Mohawk to the continent, while it gives immortality to the yeomen who withstood the armed hosts of invasion. For these this Society may claim its share of credit. The monument to Baron Steuben, due in large part to the thoughtfulness of our German fellow-citizens, at all its stages had the favor of our distinguished president, the late Gov. Horatio Seymour, whose eloquence crowned its dedication. He also contributed to the memorial to that earlier soldier—the soldier of the cross—Samuel Kirkland, missionary, leader in education in central New York, and efficient patriot, by whose grave the hillside above Oriskany Creek is made ever consecrated ground.

Following is an extract from a letter written before his decease to the Oneida Historical Society, by General R. U. Sherman.

It is only one of the numerous communications, expressive of similar views, which are frequently being received by this Society, from many prominent men and historical organizations in the United States and Europe.

Such missives show a proper appreciation, on the part of the writers, of the usefulness and activity of this widely known organization.

In this sentiment we hope the intellectual citizens of Oneida county who may not already have manifested an interest will cordially unite.

EXTRACT.

"I fully appreciate the value of The Oneida Historical Society, and the honor of a connection with it. No society of the kind in the State of New York outside of the Metropolitan City can rank with it in the scope and value of its work.

I shall always take a great pride in this Society, as the most honorable local organization in the county.

Yours truly,

R. U. SHERMAN."

Articles of Incorporation.

We, the undersigned citizens of the United States, residing in the County of Oneida and State of New York, and being also citizens of the State of New York, of the age of twenty-one years and over, do hereby associate ourselves and form a corporation, pursuant to the provisions of the statutes of the State of New York, and particularly under Chapter 267 of the Laws of 1875, as amended by Chapter 53 of the laws of 1876.

The name by which such corporation shall be known in law is "The Oneida Historical Society at Utica." Said corporation is formed for historical and literary purposes, and the particular objects and business thereof shall be the discovery, collection, preservation and publication of the history, historical records and data of and relating to the territory or districts of country formerly occupied or claimed by the Oneida and Mohawk tribes or nations of Indians; the collection and preservation of books, phamplets, maps, genealogies, portraits, paintings, relics, manuscripts, letters, journals, surveys, field-books and any and all other articles and materials which may establish or illustrate such history, or the growth and progress of population, wealth, education, agriculture, arts, science, manufactures, trade and commerce in said territory or districts.

The principal office and place of business of said society shall be in the City of Utica, in the County of Oneida.

The said corporation shall be managed by its President, three Vice Presidents, a Recording Secretary, a Corresponding Secretary, a Treasurer and five members of said society, who shall constitute its Board of Managers. The names of said managers for the first year of the existence of said corporation are Horatio Seymour, President; Charles W. Hutchinson, Alexander Seward and Edward Huntington, Vice Presidents; S. N. Dexter North, Recording Secretary; Morven M. Jones, Corresponding Secretary; Robert S. Williams, Treasurer; and William J. Bacon, John F. Seymour, Daniel Batchelor, Richard U. Sherman and Simon G. Visscher, said managers, and Roscoe Conkling, Pomroy Jones, Luther

Guiteau, Philo White, Daniel B. Goodwin, Charlemagne Tower, John Stryker, Ward Hunt, Ellis H. Roberts, DeWitt C. Grove, Francis Kernan, John H. Edmonds, Michael Moore, Alexander S. Johnson, Edward North, Othniel S. Williams, William D. Walcott, Daniel E. Wager, John P. Gray, John G. Crocker and Theodore S. Faxton, constitute a Board of Councillors of said society—the foregoing being all the officers of said society for the first year.

[SIGNED] Horatio Seymour, Deerfield, N. Y.; Alex. Seward, Utica, N. Y.; Charles W. Hutchinson, Utica, N. Y.; Pomroy Jones, Lairdsville, N. Y.; Robert S. Williams, Utica, N. Y.; Ellis H. Roberts, Utica, N. Y.; M. M. Bagg, Utica, N. Y.; John F. Seymour, Utica, N. Y.; E. D. Buckingham, Utica, N. Y.; S. N. Dexter North, Utica, N. N.; Andrew McMillan, Utica, N. Y.; Harold Frederic, Utica, N. Y.; M. M. Jones, Utica, N. Y.; James Benton, Utica, N. Y.; Francis Kernan, Utica, N. Y.; Samuel G. Wolcottt, Utica, N. Y.; Joseph E. West, Utica, N. Y.; S. G. Visscher, Rome, N. Y.; Richard U. Sherman, New Hartford, N. Y.; J. L. Earll, Utica, N. Y.; Edgar O. Wagner, Utica, N. Y.; P. G. Webster, Fort Plain, N. Y.; W. H. Christian, Utica, N. Y.; George Graham, Oriskany, N. Y.; Matt D. Bagg, Utica, N. Y.; William J. Bacon, Utica, N. Y.; DeWitt C. Grove, Utica, N. Y.

STATE OF NEW YORK,
ONEIDA COUNTY, CITY OF UUICA, } *ss.*

On the 18th day of September, 1878, personally appeared before me, Charles W. Hutchinson, Alexander Seward, Robert S. Williams, and on the 30th day of September, 1878, personally appeared before me Moses M. Bagg, John F. Seymour, E. D. Buckingham, Andrew McMillan, Harold Frederic, and on the 7th day of October, 1878, personally appeared before me, James Benton, Joseph E. West, S. G. Visscher, Richard U. Sherman, Peter G. Webster, S. G. Wolcott, Francis Kernan, and on the 18th day of October, 1878, personally appeared before me, Horatio Seymour, Pomroy Jones, William H. Christian, George Graham, M. D. Bagg, William J. Bacon and D. C. Grove, all of whom are to me well known and whom I know to be the persons

who execute the above written articles of association, and they severally acknowledged that they had subscribed their names to said articles of association.

M. M. JONES,
Justice of the Peace, Utica, N. Y.

ONEIDA COUNTY, }
CITY OF UTICA, } *ss.*

On the 26th day of October, 1878, before me personally came Ellis H. Roberts, S. N. Dexter North and Morven M. Jones, who are to me well known, and whom I know to be three of the persons who executed the above written articles of association, and they severally acknowledged that they had subscribed their names to said articles of association.

GEORGE L. ROBERTS,
Notary Public, Oneida County.

STATE OF NEW YORK, }
ONEIDA COUNTY. } *ss.*

I, TALIESIN EVANS, Clerk of said county, hereby certify that Morven M. Jones, who subscribed the within certificate of acknowledgment as a Justice of the Peace, and George L. Roberts, who subscribed the within certificate of acknowledgment as a Notary Public, were during the months of September and October, respectively, a Justice of the Peace and Notary Public of Oneida County, duly sworn and residing in the City of Utica, and were duly authorized to take such acknowledgments, and that their signatures are genuine.

In Testimony Whereof, I have hereunto set my hand
[L. S.] and affixed the seal of said county, at Utica, November 14, 1878.

TALIESIN EVANS, *Clerk.*

STATE OF NEW YORK, }
ONEIDA COUNTY, } *ss.*

I hereby consent to and approve of the foregoing certificate, and of the objects therein expressed, and of the Society therein named.

M. H. MERWIN, *Justice Supreme Court.*

Utica, N. Y., November 6, 1878.

STATE OF NEW YORK,
OFFICE OF THE SECRETARY OF STATE, } ss.

I have compared the preceding with the original certificate of incorporation of the Oneida Historical Society at Utica, with acknowledgments thereto annexed, filed in this office on the 16th day of November, 1878, and do hereby certify the same to be a correct transcript therefrom, and the whole of said original.

Witness my hand and the seal of the office of the Secretary of State, at the City of Albany, this nineteenth
[L. S.] day of November, one thousand eight hundred and seventy-eighth.

GEORGE MOSS,
Deputy Secretary of State.

Certificate of incorporation, &c., also filed in Oneida County Clerk's Office, on November 21, 1879.

Constitution.

AS AMENDED TO DATE.

Article I.

This society shall be called The Oneida Historical Society at Utica.

Article II.

The objects of the society shall be the discovery, collection, preservation and publication of the history, historical records and data of and relating to that portion of the State of New York formerly known as Tryon county, and originally occupied or claimed by the Oneida and Mohawk tribes of the Iroquois; the collection and preservation of books, newspapers, pamphlets, maps, geneaologies, portraits, paintings, relics, manuscripts, letters, journals, surveys, field-books, and any and all other materials which may establish or illustrate such history, or the growth and progress of population, wealth, education, agriculture, arts, manufactures and commerce in Central New York.

Article III.

The society shall consist of resident, corresponding, honorary and life members.* The names of all candidates shall be referred to the committee on membership, and action shall not be taken until a subsequeut meeting, when, upon a report from that committee, a majority of votes shall be required for election.

Article IV.

Resident members shall pay on admission an initiation fee of ten dollars, which shall be full payment of initiation and annual dues for the first year, ending the second Tuesday in January following, and thereafter an annual fee of five dollars. Any member in arrears for annual dues on the second Tuesday in

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*It will be noticed that the former limitation of resident members to Oneida County has been removed.

January in each year, and who shall have received notice thereof from the Treasurer as early as the preceding first day of October, shall no longer be considered a member of the society.

Article V.

The officers of the society shall consist of a President, three Vice Presidents, a Recording Secretary, a Corresponding Secretary, a Librarian and a Treasurer, who shall be elected annually, on the second Tuesday in January, by a majority of ballots; and who, (except the Librarian,) together with an Executive Committee of five, to be elected annually in the same manner from among the number of the Board of Councilors, shall constitute the Board of Managers of the society, exercising the duties and discharging the responsibilities which belong to boards of trustees in general. Five members of the Board of Managers, if the number include the President or one of the Vice Presidents, shall constitute a quorum at any regularly called meeting.

Article VI.

There shall be a Board of twenty-six Councilors, who shall hold office for life or so long as they shall continue to be members. An Executive Committee of five shall be elected annually from among the number of the Councilors. All vacancies in the Board of Councilors shall be filled at the next succeeding annual meeting of the society, by a majority of ballots, on the nomination of the Executive Committee.

Article VII.

None but resident or life members shall be eligible to office, or qualified to vote.

Article VIII.

Life membership. The payment of fifty dollars at one time shall constitute a life member exempt from the payment of annual dues. The proceeds of all life membership dues, and all donations, unless otherwise designated by the donors, shall be held and safely invested under the advice and consent of the

Committee on Finance, by the Treasurer, as a permanent fund, the income only of which shall be available for the payment of the necessary current expenses for the maintainance and care of the building occupied by the society.

Article IX.

The President shall preside at all meetings of the society, regulate its proceedings, and have a casting vote. He shall be chairman of the Board of Managers. Either of the Vice Presidents may discharge the duties of the President in his absence.

Article X.

The Recording Secretary shall have the custody of the constitution, by-laws and records of the society. He shall give due notice of all regular and special meetings, and keep a record of the proceedings of the same. At least two days' notice shall be given of all special meetings. He shall be Secretary of the Board of Managers, and keep a record of its proceedings.

Article XI.

The Corresponding Secretary shall have the custody of all letters and communications on the business of the society, and shall submit to the society all communications received by him as such secretary. He shall, under the direction of the society, prepare all communications to be addressed to others in the name of the society, and keep true copies of such as may be important.

Article XII.

The Librarian, under the direction of the Board of Managers, shall have the custody of the library and cabinet, including all manuscripts, documents, coins, relics, pictures and maps, and shall prepare and continue a catalogue of the same. He shall arrange the collections of the society in a manner suitable for convenient reference and inspection. He shall keep a record of all donations to the society, and make a report of the same at each regular meeting and shall prepare and read at each annual meeting a statement of the growth and condition of the library and collections of the society.

Article XIII.

The Treasurer shall receive and keep all securities and moneys due and payable or belonging to the society. He shall keep the funds of the society on deposit to his credit as such treasurer, in some institution to be approved by the Board of Managers, and shall pay such sums as the society shall direct, upon the written order or warrant of the President, or in case of his absence or disability, one of the Vice Presidents, or the warrant of the chairman of a standing committee directed by the society to incur a particular expense. He shall keep a true account of his receipts and disbursements, and render a statement thereof at the annual meeting of the society, or whenever called upon to do so by the society or the Board of Managers. He may also be required to give such bonds as the Board of Managers may direct.

Article XIV.

It shall be the duty of the Board of Managers to discharge towards the society the duties which ordinarily belong to boards of trustees of corporations, subject only to the restrictions of this constitution. It shall exercise a general supervision over the funds and affairs of the society, and at any time may restrain any appropriation of money ordered by the society, which in its judgment is not warranted, or is forbidden by article eighteen of this constitution. It shall make annually, on the second Tuesday in January, a detailed report to the society of its transactions for the preceding year with such recommendations for the development of the society as seem to it best.*

Article XV.

All officers shall continue in office until their successors are elected. Any vacancies in office, except in the number of the councilors, may be filled for the unexpired term at any regular meeting of the society.

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*As to the number and charge of same, liabilities and duties of Managers, see Sections 4, 8 and 9 of Chapter 267, Laws 1875, as amended by Chapter 98, Laws 1880, or 3, R. S. (8th ed.) 2,026-7.

Article XVI.

Regular meetings of the society shall be held monthly, on the second Tuesday of each month. The President, or either of the Vice Presidents, may direct the call of a special meeting at any time.

Article XVII.

Seven members who shall attend any regularly called meeting of the society shall constitute a quorum.

Article XVIII.

No debt shall be incurred in the name of the society, for any purpose whatever, beyond the amount of its unappropriated funds in the hands of the Treasurer at the time any expenditure may be authorized. Nor shall any officer incur any obligations in the name of the society without authority previously conferred by a vote of the society, or by the written order of the Finance Committee.

Article XIX.

This constitution may be amended by a two-thirds vote of the members present at a regular meeting of the society, provided notice of the proposed amendment is given at the previous regular meeting, and notice thereof published in at least one of the daily papers of Utica.

By-Laws,

AS AMENDED TO DATE.

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1. The regular meetings of this Society shall be held at the rooms of the Society, in the City Library Building, at 4 o'clock P. M., unless a different hour shall be designated by the previous meeting.

2. Special meetings may be called at any such time and place as the President or either of the Vice Presidents may designate. The Recording Secretary shall give notice through the press or otherwise, of both regular and special meetings of the Society.

3. Any meeting may be adjourned to such time as a majority of the members present shall determine.

4. The annual meeting of the Society shall be held on the second Tuesday of January in each year. The election of officers shall then take place, and the annual reports of the officers of the previous year shall be received, and if approved, adopted. At each annual meeting there shall be an address delivered before the Society, by some person to be appointed by the Society, on the recommendation of the Committee on Addresses.

5. At the next regular meeting after the annual election of officers, or as soon thereafter as may be convenient, the President shall appoint from among the active members of the Society, the following standing committees, viz.:

To consist of three members each—

1. A Committee on Finance.
2. A Committee on Library and Exchanges.
3. A Committee on Donations and Collections.
4. A Committee on Property and Fixtures.
5. A Committee on Addresses.
6. A Committee on Publications of the Society.
7. A Committee on Natural History and Specimens.
8. A Committee on Biography, Necrology and Historical Material.

9. A Committee on Statistics.
10. A Committee on Membership.
11. A Committee on Monuments, (of five members.)

[Special committees have been appointed, under resolutions, and yet exist, viz.:

A Committee on Early Utica Publications.
A Committee on a Permanent Building for the Society.
A Committee to Procure an Appropriation for Preserving and Designating the Grave of General Nicholas Herkimer in Danube, Herkimer county.]

6. The President shall be *ex-officio* chairman of the Committee on Finance. It shall be the duty of such committee to supervise the books, accounts and reports of the Treasurer, and the financial receipts and expenditures of the Society; it shall also be its duty to consider and recommend all suitable measures to increase the revenues of the Society, and promote economy in its expenditures. It shall examine and report on all accounts and claims against the Society, and upon all propositions for the appropriation and expenditure of its funds, when such propositions have not been made or reported upon by some other standing committee of the Society. It shall also recommend to the Society a proper investment of its funds.

7. The Committee on Library and Exchanges shall have the general charge and supervision of the library, and of all propositions in regard to its use, increase and management; or in regard to the procurement, exchange, or other disposition of books, periodicals and phamplets, or their binding and preservation. It shall supervise the cataloguing of the collections of the Society, and shall take such steps, from time to time, as may be necessary to secure a proper accountability for said collections and library.

8. The Committee on Donations and Collections shall have supervision of the discovery, solicitation and transportation of donations for the collections of the Society; it shall make such recommendations to the Society in regard to the procuring of historical materials, by purchase or otherwise, as shall seem to it desirable.

9. The Committee on Property and Fixtures shall have the charge and supervision of the rooms of the Society and its prop-

erty, otherwise than its catalogued collections; shall keep the same in repair, and shall recommend such additions, from time to time as the growth of the Society shall render necessary.

10. The Committee on Addresses shall arrange for the delivery of papers and addresses on historical topics and investigation connected with the objects of the Society, to be read at the regular meetings, and shall recommend an orator to address the Society at its annual meetings.

11. The Committee on Publications shall have the charge and supervision of all the publications of the Society, in order that the same may be properly and correctly printed whenever directed by the Society. It shall also recommend for publication by the Society, such material as it may deem desirable.

12. The Committee on Geological and Natural History Specimens shall have the whole charge and supervision of these departments of the Society's collections, their procurement, arrangement and cataloguing, and shall make such recommendations to the society regarding these departments, as the needs of the cabinet may require.

13. The Committee on Biography, Necrology and Historical Material shall have charge of the procuring of details and data respecting the history of Central New York, and the individuals prominent in that history; and it shall be the duty of its members to prepare and arrange these data in a manner suitable for preservation and reference.

14. The Committee on Statistics shall have the charge and supervision of the collection and arrangement of statistics of the manufactures, trade, commerce, agriculture and business of Utica and Central New York, and place them in proper shape for preservation and reference.

15. The Committee on Membership shall enquire into the qualifications of candidates proposed for members, and promptly report thereon to the Society; and it shall be its duty to labor to increase the membership, by inducing all proper persons to become members.

16. All reports of the standing committees shall be made to the Society in writing, and placed upon file; but the committees may report by resolution if they shall deem it expedient.

17. All books, manuscripts and other articles belonging to the Society shall be plainly marked with the name of the Society,

and with the name of the donor. They shall be numbered and entered correspondingly in the catalogue.

18. No books, maps, charts, manuscripts, or copies thereof, nor any other article belonging to the library or cabinet of the Society, shall be taken from its rooms without the written permission of the librarian, who shall take and file a receipt for the same.

19. No books or other articles placed on deposit with the Society shall be removed from the library except on the written consent of the owner.

20. The printed books in the library of the Society shall be accessible to all members, whether resident, life, honorary or corresponding, and its manuscript collections, at the discretion of the librarian. To visitors who are not members, access to the manuscript collections of the Society can be had only by the consent of the librarian, or a member of the committee on the library.

21. Any member of this society may be expelled by the affirmative vote of two-thirds of all the members present at a regular meeting, but no such vote shall be taken unless notice of the motion to expel shall have been given at a meeting held at least four weeks previous thereto.

22. Any of these by-laws may be suspended in case of a temporary emergency, by the unanimous vote of a meeting, duly organized. They may be amended from time to time, by a majority vote of the members present at a regular meeting, provided notice of the proposed amendment has been given at the previous regular meeting.

23. At the regular meetings of the Society, the following shall be the order of business:

1. Reading of the minutes of the previous meeting.
2. Acknowledgement of donations to the Society.
3. Reports and communications from the officers of the Society.
4. Reports from the standing committees.
5. Reports from special committees.
6. Election of members.
7. Miscellaneous business.
8. Reading of papers and delivery of addresses.

Resident Members of the Society.

By Article 4 of the Constitution, as amended April 14, 1896, Resident Members shall pay, on admission, a fee of $10, which shall be full payment of initiation and annual dues for the first year, ending the second Tuesday in January following, and thereafter an annual fee of $5.

Agne, Jacob, Jr., Utica
Allen, W. Frederick "
Allen, Benjamin, "
Armstrong, Jonas W., Rome
Avery, David A , Utica

Bagg, Egbert, "
Bagg, Miss Sophia "
Ballou, Daniel, "
Bailey, E. Prentiss, "
Barrows, Samuel J., "
Baker, Joseph R., "
Bartow, Pierrepont, "
Beckwith, Henry "
Benham, Thomas L., "
Benton, James "
Bergen, Thomas J., "
Bigelow, Dana W., "
Bigelow, Horace P., Waterville
Bissell, John G., Rome
Blumer, G. Alder, Utica
Borst, Charles A., Washington, D. C
Booth, Wilbur H., Utica
Bosworth, Frank A., "
Bradford, George L., "
Brandegee, John E., "
Brower, Abram G., "
Brown, John G., "
Browning, George W., Clinton
Brown, Melville C., Utica
Brayton, M. Jesse, "
Brandegee, Martina Louisa, "
(Mrs. John J. Brandegee.)
Bulger, Patrick F., "
Budd, Francis F., "
Burch, Robert, "
Butler, Charles A., "
Buell, Miss Harriett, "

Campbell, Samuel R., N. Y. Mills
Canfield, Mortimer T., Utica
Capron, John S., "
Churchill, G. Clarence, "
Chase, Charles E., "
Chamberlain, Theresa W., "
(Mrs. Ephraim W. Chamberlain.)

Clark, Frank H., Uaica
Clark, George A., "
Clark, Erastus, "
Comstock, Edward, Rome
Constable, James, Jr., Utica
Cooper, G. Edward, "
Cooper, Henry H., "
Coventry, George, "
Cookinham, Henry J., "
Coxe, Alfred C., "
Crumb, Everett F., "
Cross, Theodore L., "
Crouse, John M., "
Crittenden, Cornelia Goldthwaite "
(Mrs. Seth W. Crittenden.)
Crouse, Mary Conklin, "
(Mrs. John M. Crouse.)
Crouse Sophia Maynard, "
(Mrs. Daniel N. Crouse.)
Curran, Lucy H. D., "
(Mrs. Edward Curran.)
Curran, George L., "
Curran, Sherwood L., "

Davies, John C., Camden
Day, J. Francis, Utica
DeAngelis, Pascal C. J., "
Deecke, Theodore, "
Dennison, George E., "
Dennison, Charles M., "
Dering, Sylvester, "
Dering, Brinley Sylvester, "
Devereux, Nicholas E., "
DeForest, George, "
Dimon, George D., "
Dimon, Harriette Annie Camp, "
(Mrs. George D. Dimon.)
Divine, Frederick D., "
Doane, John K., "
Downing, William L., "
Doolittle, Julia Tyler "
(Mrs. Charles H. Doolittle.)
Dunham, Moses E., Whitesboro
Dunham, George E., Utica
Dunmore, Watson T., "

Earll, John L., "
Edmonds, Eugenie D., "
(Mrs. John H. Edmonds.)

Fincke, Frederick G., Utica
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AT UTICA, N. Y.,

1898.

MUNSON-WILLIAMS MEMORIAL.

No. 8.

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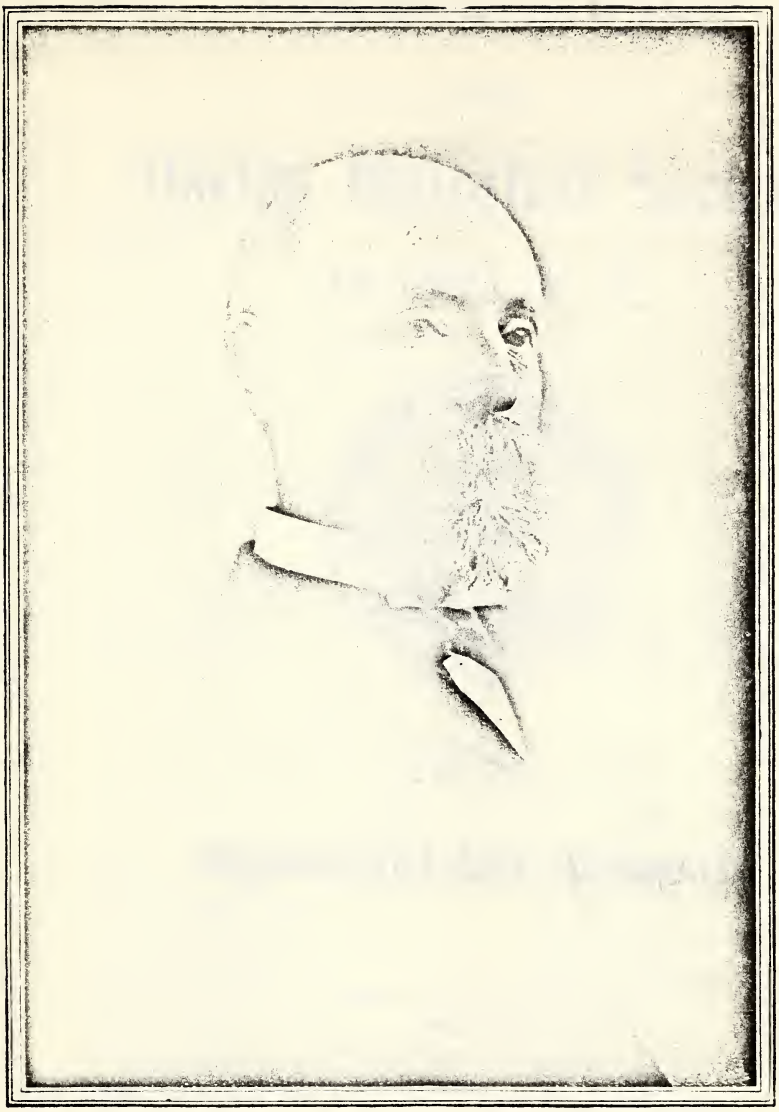

THOMAS R. PROCTOR,

President of the Oneida Historical Society, Utica, N. Y.

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The Mohawks.

AN ENQUIRY INTO THEIR ORIGIN MIGRATIONS AND INFLUENCE UPON THE WHITE SETTLERS.

By S. L. Frey.

The student of the early history of New France and New York begins very soon to recognize the fact that there is a potent and mysterious influence at work for good or evil, and entirely outside of civilized and European ken. There are hints of a people powerful and warlike, intellectual and organized, hidden somewhere in the vast and boundless wilderness. These people were a potent factor in the Revolutionary struggle. Our patriot sires of the Mohawk Valley met them face to face, and it is with their obscure and uncertain history that this paper has to do. The beginnings of this history are remote, and far outside the Mohawk Valley.

In the sixteenth century Europe swarmed with a restless population of adventurous spirits. All avenues for romantic achievements had well nigh closed. The crusades were finished, chivalry and knight errantry had waned, the era of trade and commerce for all mankind had not yet dawned, and generations of men, bred to arms, were fit for nothing else but wild exploits by land and sea.

The discovery of a new world came in a good time for Europe. It cleared the air, turned the minds of all to new thoughts and new pursuits, and instilled new life and new hope and new energy into nations and individuals.

The greed for gold, the ardent desire to make proselytes to the true faith, the love of adventure, the jealousy of nations, these were some of the motives that sent men sailing out into the unknown from all the harbors of Spain and Portugal, France and England, and Holland and Italy.

Columbus believed that he had discovered the most eastern extension of the Spice Islands of the Indian Sea, and if he continued sailing to the west he would reach China and Cipango.

An imperfect nautical knowledge that led to errors in latitude and longitude fostered these errors in later years, and caused an untiring search for a waterway through the American continent. In consequence of this every river and every arm of the sea was explored from Hudson Bay to the Gulf of Mexico.

Among the many bold adventurers who at that early day went sailing out into the west, was one who was the first to come in contact with the aborigines of the Mohawk Valley. On the 16th of May, 1535, Jacques Cartier, with a goodly company of gentlemen, sailed from the ancient fort of St. Malo. He was to search out some new land where troops of converted pagans would compensate for the ravages made by Luther and Calvin upon the church.

His fortune led him to enter the great river which he named St. Lawrence; but although he did not and could not realize how great a discovery he had made, still when he saw how vast was the stream he was filled with high hopes that he had indeed found the way to China.

Carefully and slowly he glided on between banks of autumnal foliage; wild fowl in immense numbers clamored in the water, and herds of deer fed in the coves and bays. He passed the grim gorge where the Saguenay is seen, and at the rock of Quebec he found the Indian village of Stadaconnè. Here the Frenchmen were welcomed by dancing and shouting, and held an audience with the "king," the great Donnacona. We have reason to think that these are the first Mohawks that appear in history.

But they learn that still further up the great river, many days' journey, there lies another town far larger and more important. It was called Hochelaga, as was also the river and the country around. Continuing his journey, on the 2d of October 1535, Cartier reached this great town—this unknown and mysterious Hochelaga. And as this is the very beginning of the history of the Mohawk Valley—Stadaconnè and Hoche-

laga belonging to the same tribe—and the first we hear of that race of savages, who in the after time were such prominent actors in all of our border warfare, it may be well to describe somewhat minutely the town and people.

That they were Iroquois and Mohawk I shall, as I proceed, attempt to demonstrate, as far as the uncertain data will allow, but at the same time I do not insist upon a theory founded upon what may be considered unsatisfactory evidence. Cartier's account of Hochelaga and its people I will give in the graphic language of Francis Parkman, the most fascinating of all our historians.

"Where now are seen the quays and storehouses of Montreal, a thousand Indians thronged the shore, wild with delight, dancing, singing, crowding about the strangers, and showering into the boats their gifts of fish and maize; and as it grew dark fires lighted up the night, while far and near the French could see the excited savages leaping and rejoicing by the blaze. At dawn of day, marshalled and acoutred, they set forth for Hochelaga. An Indian path led them through the forest which covered the site of Montreal. The morning air was chill and sharp, the leaves were changing hue, and beneath the oaks the ground was thickly strewn with acorns.

They soon met an Indian Chief with a party of tribes men, or as the old narrative has it, "one of the principal lords of the said city, attended by a numerous retinue." Greeting them after the concise courtesy of the forest, he led them to a fire kindled by the side of the path for their comfort and refreshment, seated them on the earth and made them a long harangue, receiving in requital for his eloquence two hatchets, two knives and a crucifix, the last of which he was invited to kiss. This done they resumed their march, and presently issued forth upon open fields covered far and near with the ripened maize, its leaves rustling, its yellow grain gleaming between the parting husks. Before them, wrapped in forests painted by the early frost, rose the ridgey back of the mountain of Montreal, and below encompassed by its cornfields lay the Indian town.

Nothing was visible but its encircling palisades. They were of trunks of trees set in a triple row, the outer and inner ranges inclined till they met and crossed near the summit while the

upright row between them, aided by transverse braces, gave to the whole an abundant strength.

Within were galleries for the defenders, rude ladders to mount them, and magazines of stones to throw down on the heads of assailants. It was a mode of fortification practiced by all the tribes speaking dialects of the Iroquois.

The voyagers entered the narrow portal. Within they saw some fifty of those large oblong dwellings so familiar in after years to the eyes of the Jesuit Apostles in Iroquois and Huron forests. They were fifty yards or more in length and twelve or fifteen wide, framed of sapling poles closely covered with sheets of bark, and each containing many fires and many families.

Here Cartier and his followers stopped while the surrounding houses of bark disgorged their inmates—swarms of children, and young women and old, their infants in their arms. They crowded about their visitors crying with delight, touching their beads, feeling their faces, and holding up the screeching infants to be touched in turn.

Strange in hue, strange in attire, with moustached lip and bearded chin, with arquebuse and glittering halberd, helmet and cuirass—were the marvellous strangers demigods or men? Due time allowed for this feminine rapture the warriors interposed, banished the women and children to a distance and squatted on the ground around the French, row within row, of swarthy forms and eager faces, "as if" says Cartier, "we were going to act a play." Then appeared a troop of women bearing a mat with which they carpeted the bare earth for the behoof of of their guests.

The latter being seated the chief of the nation was borne before them on a deerskin by a number of his tribesmen, a bed-ridden old savage, paralyzed and helpless, squalid as the rest in his attire, and distinguished only by a red fillet, inwrought with the dyed quills of the Canada porcupine, encircling his lank black hair.

They placed him on the ground at Cartier's feet, and made signs of welcome for him, while he pointed feebly to his powerless limbs, and implored the healing touch from the hand of the French chief.

Cartier complied, and received in acknowledgement the red fillet of his grateful patient. And now from surrounding dwellings appeared a woeful throng, the sick, the lame, the blind, the maimed, the decrepit, brought forth and placed on the bare earth before the perplexed commander, "As if," he says, "a God had come down to cure them."

His skill in medicine being far behind the emergency, he pronounced over his petitioners, a portion of the Gospel of St. John, of infallable efficacy on such occasions, made the sign of the cross, and uttered a prayer, not for their bodies only, but for their miserable souls. Next he read the passion of the Saviour, to which, though comprehending not a word, his audience listened with grave attention.

Then came a distribution of presents. The squaws and children were recalled, and with the warriors placed in separate groups. Knives and hatchets were given to the men, beads to the women, and pewter rings and images of the Agnus Dei flung among the troop of children, whence ensued a vigorous scramble in the Square of Hochelaga."

Then there was a blare of trumpets, and bidding their hosts farewell, they formed their ranks and defiled through the gates once more. "A body of Indians followed and guided them to the top of the neighboring mountain. Cartier called it Mount Royal—Montreal—and hence the name of the busy city, which now holds the site of the vanished Hochelaga."

From the summit Cartier looked out "east, west and south, and saw the mantling forest over all, and the broad blue ribbon of the river glistening amid a realm of verdure. Beyond to the bounds of Mexico stretched a leafy desert, and the vast hive of industry, the mighty battleground of later centuries, lay sunk in savage torpor wrapped in illimitable woods."

Such was Hochelaga, and it is evident from Cartier's account that it was an Iroquois town.

The mode of fortification and the surrounding corn fields would prove this, for the Iroquois only lived in such towns, and were an agricultural people. All the Algonquin hordes were nomads, living the wandering life of hunters, gorged at one time with food, and shivering with cold and hunger through the long winters.

There were also certain affinities between their language and that of the Iroquois. Cartier says that the native name for the country around Quebec was Canada, and Canada is a pure Mohawk word signifying town or village.

Colden, also, says in his history of the Five Nations, that the Mohawks had a tradition, that they were formerly settled at Montreal, and that they were driven out by the Adirondacks.

And last, but by no means least, is the archæological evidence, which will receive particular attention when we come to examine the prehistoric village sites of the Mohawk valley.

Seventy years after Cartier's time the whole region was occupied by Algonquin tribes, and no trace remained of Stadaconè or of Hochelaga.

What had become of the people? An overwhelming force of wandering Algonquins had destroyed their towns, but it is not to be supposed that so fierce a race of savage warriors as these old Hochelagans were exterminated. To what new land had they gone? I think we shall find them seated in impregnable strongholds among the hills and in the dense forests of the Mohawk valley, fleeing, for the time being, before their enemies, and biding their time to wreak a sure and terrible vengeance on them all. They had put the impassable wilderness of the Adirondacks between them and their northern foes.

Seventy years had passed away, and now we come to the opening of the seventeenth century full of great events and the most picturesque characters. The gentlemen and the free lances of England led by Sir Walter Raleigh; the days of Jamestown and of John Smith; of Pocohontas and Powhattan; the days of Hudson and New Amsterdam; the days of the Pilgrim Fathers, the Mayflower and the Plymouth Rock.

The century is full of action, of motion, of unrest, of cruelty, war and conquest; all the seas of the world are whitened by the sails of discoverers, bucaneers, pirates, traders and missionaries.

France remembers the St. Lawrence, and the crowds of heathen in Hochelaga, and sends Samuel de Champlain to found a New France in North America; and Holland, the most wonderful and interesting of all nations, fosters science, and the arts, at home not only, but colonizes the East Indies, and sends Hendrick Hudson to found a new Amsterdam beyond the western sea.

Hudson and Champlain, in the same year—1609—began to make the history of our State and of the Mohawk valley. Of the former we need say little at present, for we shall see the results of his discoveries further on in the settlement of New York, Albany and Schenectady. Of the latter, and of his first fatal interview with the Mohawks, which was so far reaching in its effects, and is so intimately associated with our early history, we must treat somewhat in detail.

In our prosaic age we look with wonder and astonishment upon such men as Champlain and his company, who came into a dismal wilderness of woods, tenanted only by savage beasts and savage men, with plumed helmets and silken doubtlets, with scarlet breeches and diamond shoe buckles, with lace and frills, and all the refined tastes, and fastidious habits of the gentlemen and scholars of the most luxurious country of Europe. It would seem to us that such a style of dress was illy fitted for the rough life of soldiers and discoverers in a land of such savage aspect as the Canada of that day. But it was the way of the world in those days, some of the last lingering remains of an age of romance, which has, as we look back upon it, such a highly decorative aspect.

Champlain had been in Canada since 1603; untamed by adversity, undaunted by dangers and disappointments, he was ever ready to reach out into that unknown wilderness of which he had heard from his Algonquin allies who came from far up the Ottawa and the St. Lawrence.

"During the last autumn a young chief from the banks of the Ottawa had been at Quebec, and, amazed at what he saw, he had begged Champlain to join him in the spring against his enemies —these enemies were a formidable race of savages, the Iroquois, or Five Confederate nations dwelling in fortified villages within limits now embraced by the State of New York, and who were a terror to all the surrounding forests."

This is the first we hear of these people, and the first rumor that reached the ears of the French concerning them.

Champlain consented to go with the young chief, but it was not until May, 1609, that he started on his hair brained expedition—an expedition that in the after years resulted in so much woe to the colony of New France, for as well might he have ad-

ventured into the wild wolf's den, as to have aroused the fierce hate of the savage Mohawks.

But Champlain despised the whole Indian race, and with a courage begotten of ignorance, he set out with a few companions and a motley horde of Algonquins and Hurons. Their course was up that river of many names, "The River of the Iroquois," the Richelieu; the St. John; the Chambly; the St. Louis; the Sorel. It is the outlet of the lake that bears his name. By slow stages the mongrel crowd of savages felt their way by canoe and on foot through the tangled woods, and past the roaring rapids.

The glistening waters of the lake came into view, and great mountain peaks were seen, far off, and near at hand, and beyond, far to the south in secluded valleys, and fastnesses of the hills, lurked the Mohawk. At last, not far from Ticonderoga, they came in sight of their enemies, and Champlain, like Great Heart, assayed to meet them with all the nonchalence of an old fighter.

The account says: "Over his doublet he buckled on a breast plate and a back piece; on his thighs were plates of steel, and on his head a plumed casque; across his shoulder hung the strap of his bandoleer; at his side was his sword, and in his hand his arquebuse loaded with four balls. Such was the equipment of this ancient Indian fighter, whose exploits date eleven years before the landing of the Pilgrims at Plymouth, and sixty-six years before King Philip's war.

Then from out their barricade marched some two hundred strong men; the finest fighters in North America. Champlain stepped forth and stood face to face with the Mohawks, planted his arquebuse, lighted the fuse and fired. Two chiefs fell dead, and after a fierce battle the Iroquois were routed and driven into the woods.

"Thus," as Parkman says, "did New France rush into collision with the redoubted warriors of the Five Nations; Champlain had invaded the tiger's den, and now in smothered fury the patient savage would lie, biding his day of blood."

But we are not to follow the fortunes of New France, although that is a subject profoundly interesting, and intimately associated with the history of our own valley. Let us go back with

the remnant of the Mohawks, who escaped the fatal fray with Champlain, and enter with them into their strongholds, among the dense forests of the Mohawk. The long and weary way leads from Lake George along the eastern edge of the Adirondack wilderness, and strikes the Mohawk river at some point west of Amsterdam, or perhaps the way may be across to the Sacondaga, and so through the forests to their villages.

And now, in investigating this obscure and prehistoric period of the Mohawks, I have to reconstruct it as I may from personal investigations among the sites of their old villages. There is no written record, and if inferences are drawn and theories suggested it is with diffidence, and not with assertion.

It will be remembered that the period suggested was after the destruction of Hochelaga—somewhere between Cartier's visit in 1535 and Champlain's attack in 1609. That the Mohawks had not been settled in the Mohawk valley for a very long period is, I think, proved by the few sites of prehistoric villages that are found. There are only two with which I am acquainted. It is probable that there is one more, unknown, for in the after years they always had at the same time three villages to correspond to their three principal clans, the Tortoise, the Bear, and the Wolf. And as it was their custom to occupy a site only as long as the palisades lasted, and the supply of wood was abundant, it is evident that the two old sites could have been occupied only for twenty-five or thirty years, and as all of the many other sites of their villages in the valley come within the historic period—as proved by the white traders' wares found on them—it is evident that they could not have occupied the valley very long in the prehistoric period.*

If they had been here for hundreds of years, or a thousand, the sites of their old villages would be very abundant; as there are

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*Since this paper was written two other prehistoric sites have been found and examined; and from the similarity of the relics in all of these sites it is evident that they were occupied at the same time.

The first of these newly discovered sites is on the bank of the Cayadutta creek, which enters the Mohawk at Fonda.

The second is similar in all respects to the other three, and is on the bank of a stream which is also an affluent of the Mohawk. They are both only a few miles from "Garoga."

only two, it points very strongly to a short occupation. If they were the refugees fleeing from the ruined Hochelaga, they were a remnant who sought to hide themselves from the fury of their Algonquin enemies; and thus we find that these two old villages were not on the river where they could easily be reached, but far back in the dense forests, and upon the highest and most inaccessible points that could be found. They are both upon the banks of streams that are affluents of the Mohawk. The most western one is on the Otstungo, a branch of the creek that enters the Mohawk at Fort Plain. This village site was described and illustrated by Squire and Davis in their "Ancient Monuments of the State of New York," one of the publications of the Smithsonian Institution.

Squire says it was the work of the "Mound Builders," that convenient and mythical people who preceded the Indians, and knew a great deal more than they did. Then he says that iron axes and gun barrels have been found on the site of this Mound Builders town. It is not necessary to controvert Squire's account, his own statements overthrow his theory. A little digging in the refuse heaps along the steep banks would have proved that the place was absolutely Mohawk, and prehistoric.

The other town site is on the bank of the Garoga creek, about ten miles from where it empties into the river, and as this one has never had the honor to be investigated and described I will give some account of my own investigations at the place, especially as the archæological evidence is of importance, as bearing upon the origin not only, but the manners, customs, industries, and after migrations of the Mohawks.

For convenience we will call the old village "Garoga." It is a rough and rugged section of country where the old glaciers have scattered bowlders in countless numbers, and where hills and great banks of sand and gravel show the tumultuous action of currents, and swirling eddies of water.

The hill on which the town was built is very steep on all sides but one. The banks rise at a sharp angle for one hundred and fifty or two hundred feet, but the top of the hill is level and contains several acres of land. Palisades, similar to those of Hochelaga, undoubtedly protected the town. The Iroquois and cognate tribes alone built these defensive structures. We have

minute descriptions of them in the Jesuit Relations, and other old writers. Sometimes there were as many as five concentric rows of palisades, the highest being thirty feet. Inside of this there was a row about six feet shorter, and these two rows were connected by a platform upon which the defenders of the town could stand, and upon which there were piles of stones, and also tanks of bark for holding water. In case the enemy succeeded in starting a fire the whole place could be deluged. This primitive and prehistoric water works and fire brigade was of the utmost importance, for in attacking these wooden defences, fire was the most efficacious weapon, and one which was dreaded more than all others. The danger was great at all times from the great mass of palisades; the piles of wood for fuel, and the extensive long houses of bark and poles.

Such a fortification could not be built without great labor; especially was it difficult for a people absolutely in their stone age.

In the defences of "Garoga" they must have used several thousand trees. To cut down a tree is a simple matter with a steel axe, but the way these savage men did it was slow and tedious. They first built a fire around the tree, and as the wood charred they hacked it with their stone axes, then they cut the logs the required length by the same process of burning and hacking, afterwards the palisades so formed had to be dragged or carried to their place, the holes dug; then elevated and securely fastened. To dig such a vast number of holes too was a great labor, for they had no hoes, or spades, or shovels, nothing but sharpened sticks, the shells of the tortoise and the fresh water clam and their hands.

As we reflect upon this great work, our admiration for the savage man increases, and our inherited and traditional ideas about his laziness suffer a change. His environment was hard, and if he survived at all he could not be lazy.

Within this palisaded enclosure were the "Long Houses," peculiar to the Iroquois. Some of them one hundred feet long, but the largest over five hundred feet. They called themselves "the People of the Long House." The Mohawks guarding its eastern door and the Senecas its western.

The description already given of these houses at Hochelaga,

will apply to them all in the Mohawk Valley; their position at "Garoga" can be traced even at this late day, by the dark earth, the burned stones, the clam shells, and fragments of bone and pottery.

In all these communal houses, and everywhere within the palisades there was of course a constant accumulation of ashes, bones and debris of all kinds, and although savages have little idea of neatness or of decency, still these accumulations had to be removed, and as this was done from time to time, they were carried out and thrown down the steep banks outside the palisades. Naturally where there was so much refuse many implements and weapons would be lost and carried out with the rest.

In the course of years these banks of refuse accumulated to an enormous extent, and they resemble very closely the same class of remains found in many other countries, and which in Denmark have been called by the archæologists "Kjokenmoddings," kitchen middens.

These refuse heaps are prolifice sources of information in regard to the people who lived at Garoga. The rains and winds of ages, and nature's chemistry have sweetened them, and we need not fear to dig among this dust of the past. Perhaps it would not add to our comfort to reflect upon what they once were.

When the place was occupied, no woods or trees were allowed to grow near at hand, the town stood bristling with its palisades on the "crown of this difficult hill," and no enemy could approach without being seen. Now the steep banks are covered with a heavy forest, and it is no easy task to open the refuse heaps among the tangled mass of roots. But the hard work is forgotten in the fascination of the quest.

We dig a trench as near as we can about twenty or thirty feet from the top of the bank. The earth is black and filled with charcoal, ashes and innumerable Unio shells, which are usually of the one species, "Unio Complanatus," and identical with those found at the present day in the Mohawk and its tributaries.

As we go deeper into the bed of ashes, we begin to find fragments of that archaic pottery, which is peculiarly Mohawk. It

is "sui generis," and is one of the principal links that connect into one continuous whole the long line of Mohawk village sites, and not only so, but that connects these sites unmistakably with Cartier's village of Hochelaga; for in the museum of the McGill University can be seen many fragments of pottery, dug up on the site of Hochelaga which are identical in material, color, form and decoration to this Mohawk pottery which we find so abundantly in the refuse heaps of Garoga, and in all other Mohawk village sites. Although no whole jars are ever found, the fragments are often large enough for us to determine the shape and size, and to see that it was all made without the use of the potter's wheel. They were of all sizes, from the tiny toy made for the children to the great jar, solid and heavy, that would hold several gallons. At Garoga the pits from which the clay was taken can be plainly seen. The whole work was done by the squaws. It was worked into the proper consistency and mixed with pounded shells, or some kind of granite rock, to prevent cracking during the firing. All the jars were round on the bottom, as they were to stand upon the ground or in the ashes; and they had a flaring rim so that they could be suspended by a cord if necessary. The decoration was invariably certain conventionalized patterns of incised straight lines, but so varied that no two jars are ever precisely alike; there is a striking resemblance, but great variety, and they never advanced from the straight line in their decoration. Not a curve is ever seen. The only departure from this general uniformity is where the jar was made in a basket, in which case the imprint of the crossed meshes can be seen; or where, in very rare instances, the human figure was used as a decoration.

As the digging proceeds we find the bones of many wild animals and birds, nearly all of them broken so that the marrow could be extracted. The comparative anatomist of the Smithsonian Institution has reconstructed for me the fauna of Garoga, so that now we know pretty well what wild animals roamed the woods of the Mohawk valley in the prehistoric days. But we also find many bone implements, such as harpoons, ornaments, awls and needles, and many the use of which we can only conjecture. The piercing implements are the most abundant; these were used for making their buck skin garments, and many of them

are as smooth and hard and sharp as they were when first made. They are usually of the tibia of the deer, a very close and hard bone much like ivory in its texture. We find specimens of what may be called the jewelry of the Indians, and it shows how innate is the love of ornament in all mankind; these things at Garoga are generally exceedingly rude; a round piece of turtle shell; a piece of a deer's jaw with the teeth still in place, the canine teeth of the bear; the cutting teeth of the beaver; and necklace bones made either of the tarsus and metatarsus of the deer, or of human phalanges. All these are perforated for suspension, and many of the latter are elaborately smoothed and worked.

Stone implements in a more or less perfect condition are quite common either in the beds of ashes or scattered on the surface of the field where the village stood. The axes are all of the kind known as celts. No grooved axes have ever been found at Garoga,

The arrow heads are commonly of one type, what have been called "war arrows," made with barbs, so that it would remain in the wound when the shaft was withdrawn. There are also spear heads and scrapers, drills and knives, usually made of the mineral called chert or hornstone, and similar to those found among all savage men.

That the dwellers in Garoga had considerable artistic sense is shown in their fictile wares, in various carvings of bone, and more especially in their pipes, which are usually of clay molded in the form of various animals, and of the human face.

The chief interest that attaches to these relics—as far as the present paper is concerned—is that they connect Garoga backward to Hochelaga and forward to the Mohawks in all the subsequent periods of their history, as long as they remained in the Mohawk valley.

At Hochelaga and at Garoga the same pottery and pipes, the same bone implements and arrow heads, identical in shape and material, and suggesting strongly the same savage people. And as we follow the tribe in its migrations from one village to another, we shall notice the same similarity, only that there will be a gradual change as the white man's wares increased more and more in variety and quantity, and as the savage, unable to understand the new and higher civilization so suddenly thrust upon him, assimilated all of the vices and but few of the virtues

of the white man, and so lapsed from a state in which he was abundantly able to take care of himself to a state of dependence and weakness.

After Champlain's battle with the Mohawks we hear little of them for some time. He was untiring in his exploration and headed one warlike expedition into the country of the Western Iroquois. This is principally interesting in this connection, as he gives a rude drawing of an Indian town with palisades defences and long houses, similar to those of Hochelaga and Garoga.

In 1626 New France saw for the first time those devoted followers of Loyala, the Jesuits, who were to fill such an important place, and upon whom we look with astonishment and admiration. Men who cared for nothing but to save souls, and who ever coveted the crown of the martyr.

Their history is closely interwoven with the earliest recorded events of the Mohawk Valley. It is a chapter written in blood and fire, but the perusal of which will enable us more truly to understand the perils and dangers to which our revolutionary ancestors were exposed long afterwards.

The Mohawks had in the mean time grown strong, isolated by distance and a vast wilderness from their enemies, safe in palisaded fastnesses, they had increased in numbers and had perfected that wonderful league which made them by far the most powerful, as they were by nature the most intellectual, the most ferocious and the bravest of all the Indian tribes, so that at this time they began to be a constant terror to all the weak outlying colonies of New France. From their situation, not only but an account of the old hatred that they had for the French and their Algonquin allies, the Mohawks were the most dreaded of the Five Nations, and as the eldest brother of the Confederacy they could at any time exert their influence to induce the Oneidas, the Onondagas, the Cayugas and the Senecas to send their combined forces for an attack upon Canada.

The Dutch had now, following in the lead of Hendrich Hudson, come into the land and possessed it. New Amsterdam was founded and soon that great land grabbing mania broke out, and manors like principalities were carved out of the

Indian territory; traders ever sharp to see a good thing were already scouring the woods for beaver skins, and both in New France and New Amsterdam, an adventurous and license loving race of young men filled the forests with the songs of Provence and the speech of Holland.

These Coureurs des Bois of the French, and these Bos Loopers of the Dutch were runners of the woods that carried far into the Indian country the unimagined wealth of the white man, for which the simple natives would barter their costliest furs, while they had a fascination of manners and a beauty of form and face that took by storm the hearts of all the young squaws.

It was probably about this time, when the Dutch were seating themselves securely all along the Hudson and the French were colonizing Canada, that the Mohawks having grown strong, and long residence had weakened their old palisaded towns, and caused a scarcity of fuel, that they came out of their prehistoric seclusion and boldly built their villages immediately on the banks of the river. Then it became known as the River of the Maquas, the River of the Mohawks.

Here the Dutch traders found them and began immediately to draw away from New France all the beaver skins of the wilderness, giving in exchange everything that could make glad the heart of savage man. To take the place of their rough beads of clay, bone and stone, these were the dazzling beads of Venice, made specially then as now for savages all over the world. These were of all sizes and patterns, shining with all the colors of the rainbow. The trader had copper pendants, chains and rings, arm bands and leg bands of silver; iron axes made at Utrecht specially for the Indian trade, stamped with three crosses. These have been found by hundreds in the refuse of the villages of this period, and are wide spread from Maine to California. In the traders' pack were jewsharps, padlocks, keys, hammers, hoes, files, chisels, white clay pipes from England and Holland whereon may be seen the makers' name and mark; steels and English flints, mysterious and wonderful to the savage accustomed through the ages to make fire with the revolving drill. Besides these wonderful things there came the white man's wampum, turned in a lathe by the thrifty burghers

of Albany, smoth, accurate, uniform, three purple or six white for one penny, or much more than this equivalent in beaver skins.

Also there were all kinds of precious stuffs in this wonderful pack: Strouds and duffiles, blankets and Indian stockings, Penniston shoes and belts with shining buckles, and others whose names are still more unfamiliar to the modern ear. Also knives and scissors, awls and needles, and in limited numbers Gres de Flanders wares and Fulham jugs.

All these things came to the Mohawk when he was blustering with new strength and swelling with pride, and they made him still stronger and more ready and able to follow his favorite way, the warpath. But there were three other things that the trader brought to the Indian, which while they for a little time added to his power, in the end proved his ruin—guns, steel traps and rum. With the steel trap he could fill the long houses of his village with furs, with furs he could buy guns, and with rum added to his natural ferocity, he was ready for all the atrocities that could enter into the imagination to conceive. All these things and many more the Dutch trader brought up the Mohawk in canoes, made as the Mohawks made them of elm bark, or at a very early period, in batteaus.

Coming thus at any time after the little settlement of Albany began, he would see the first village perched like an eagle's nest on the crest of a commanding hill, where now the Jesuit shrine of "Our Lady of Martyrs" marks the spot where their early brethren suffered such cruel mockings and torture and death. This was Osseruenon—of the French—the Assarue of the Dutch.

Going westward a few leagues the trader would come to Andagoron, the village of the bear clan; and still further up the river, on a high and sightly elevation, he would come to Teononlogen, the great village of the turtle clan, looking down upon the plain where now lies the quiet little hamlet of Sprakers Basin. All palisaded, all swarming with savage life and industries.

From these far away strongholds, bands of fierce warriors armed with guns and axes and scalping knives, as well as with the still lingering bow and arrow, fared forth by the devious paths of the wilderness, and infested all New France, from Montreal to Quebec. They had bided their time in patience, and now their day of blood had come.

In the meantime the Jesuits had spread far out into the unknown regions of the west. They had many missions among the Hurons on the Georgian Bay; they had penetrated to Detroit, to Mackinaw, to Green Bay. They were constantly pushing forward still further into the wilderness, and their frail canoes skirted the shores of Lake Superior and floated on the Mississippi.

On the 2d of August, 1642, one of these missionaries, Isaac Jogues, with three companions and a band of Hurons, were returning from Montreal to the Huron Country. While slowly following the shores of Lake St. Peter, an expansion of the St. Lawrence, suddenly from out the rushes rose up a party of Mohawks, and with fearful yells and the report of guns they started in pursuit. They soon succeeded in capturing the party and Jogues and the three other Frenchmen, were beaten and tortured with savage ferocity. The savages tore out their nails with their teeth, and gnawed their fingers like dogs.

Then with their prisoners, twenty-two in number, they started on their homeward journey, up the river Richelieu and Lake Champlain, then by the way of Lake George to the Mohawk.

Through all the weary way they were tortured and lacerated, beaten and burned, bearing heavy burdens, with insufficient food and tormented by clouds of insects. At last, after thirteen days, "they reached the wretched goal of their pilgrimage, a palisaded town standing on a hill by the banks of the river Mohawk.

This was Osseruenon, the most easterly of the Mohawk towns. Here they were received with blows and with cruel tortures that at last ended in the death of one of the Frenchmen.

The story in detail is too cruel and heartrending to repeat, the lamentations, the burnings, the hunger and nakedness; the necessity of viewing so much wickedness; the filth and vermin which surrounded him; the constant sight of burning prisoners, put to death with all the extremes of torture; the cannibal feasts, and above all his inability to do anything to save the souls of these poor children of the devil; all this to the refined, peaceful, delicate, educated Isaac Jogues was torment and torture daily and hourly repeated, as he was led back and forth through their villages for the space of a whole year.

The Jesuit Relations of that year give minute details of all

that happened, and much that is of interest about the Mohawks and of their life.

The story is a long one, and should be read by all who would realize what were the beginnings of our history, and what a ferocious foe our Revolutionary ancestors had at their very doors.

Jogues made his escape by the aid of the Dutch, but returning again to "The Mission of the Martyrs," he was killed as he was entering one of the Long Houses by one blow of an ax.

The raids of the Mohawks became worse and worse. In 1650 they were at the height of their power. They numbered about nine hundred warriors, of whom four hundred were armed with guns, supplied to them by the Dutch of Albany. They infested Canada; no one was safe in all the borders of New France; they killed and scalped, tortured and burned, and led away captive scores and hundreds to be put to death in their towns by slow torture in all ways that savage ingenuity could invent.

The Mohawk Valley was a pandemonium; raging with an insane love of blood and conquest, they not only brought French civilization nearly to an end, but they hunted their ancient Algonquin enemies far into the frozen north, even to the shores of Hudson's Bay, and then they turned their arms against their own kin and exterminated with relentless cruelty the Hurons, the Eries, the Neutral Nation, the Tobacco Nation, and even the Illinois, for they were undaunted by distance, or cold, or hunger.

This continued from the time of Jogues in 1642 until 1666. Then the French sent an army of fifteen hundred men, led by De Tracy, through the ice and snow of the wilderness, and burned their towns, and utterly destroyed everything pertaining to the Mohawks; even the caches, where was stored their corn, were found, and thousands of bushels were burned.

These strange aboriginal magazines or storehouses can be seen in numbers even at the present day. Some of them are in the dense forests, others lie in the open fields. They are looked upon with curiosity by the country people, who regard them as the graves of the Indians.

These caches or pits are always in groups of from thirty to sixty, and are—when undisturbed by the plow—from three to

five feet deep, and from six to eight in diameter, shallow excavations overgrown with trees and bushes. There are many of them in the town of Palatine. In them the Indians stored their corn, first lining them with bark, and when filled, protecting them with conical roofs of the same material. They were always in some secluded place some distance from the village. It was a wonderful instance of provident care in a savage people, a provision against catastrophe and misfortune, against drouth and famine.

The French were astonished when they came to view these Mohawk towns. Profiting by observation and the teaching of the Dutch and of the Jesuit fathers, they had greatly strengthened their palisades by bastions, and in some instances had replaced their long houses of bark by substantial log houses of squared timber, and in them was found an astonishing variety and quantity of provisions and property of all kinds, tools and utensils, clothing and blankets, brought to them by their friends, the Dutch.

This wholesale destruction wrought by De Tracy greatly weakened the Mohawks. Upon the sites of these towns there have been found great numbers of relics. When Teonontogen was cleared and plowed for the first time a wagon load of trade axes came to light, and here in the refuse heaps, mingled with the white traders' wares, are many fragments of that distinctive Mohawk pottery that we have seen in Hochelaga and Garoga.

They continued to make their native wares, notwithstanding the abundant introduction of the far better and more serviceable wares of the white man. But in some things there is a change, showing the use of iron tools; marks of knives, and saws, and files can be seen upon the bone combs and needles, and there is a far more abundant use of beads and wampum.

After the destruction of these towns in 1666 they again migrated to the north side of the river. Here in 1677 they were found by a trader named Greenhalgh, who thus describes their villages:

"The Maquas have four towns, viz., Cahaniaga, Canagora, Canajorha, Tionondogue, besides one small village one hundred and ten miles from Albany.

Cahaniaga is doubly stockaded round; has four ports about

four foot wide apiece, conteyns about 24 houses, and is situate upon the edge of a hill about a bow shot from the river side.

Canagora is only singly stockaded round, has four ports like the former, conteyns about 16 houses; itt is situated upon a fflat a stone's throw from ye water's side.

Canajorha is also singly stockaded, and the like number of ports and quantity of houses as Canagora, the like situation, only about two miles distant from the water.

Tionondogue is doubly stockaded around, has four ports four foot wide apiece, contains about 30 houses; is situated on a hill a bow shot from the river.

* * The Maquas pass in all for about 300 fighting men.

Their corn grows close by ye river's side."

The sites of these four towns, it is reasonably certain, lie in the towns of Mohawk and Palatine in Montgomery county. On them we find the same great beds of refuse, the same proofs of savage occupation. We see that they subsisted on the same kind of food as had their ancestors. The bones of the wild animals are about the same. There were bear and deer, elk and moose, and many smaller animals. The wild turkey was not yet extinct, and the shells of Unios are just as abundant. There is also much of the same kind of pottery heretofore described. It is decorated in the same way, but there is also a departure from the original in the more frequent use of the human figure in decoration.

The bone implements show a marked improvement, for they were made with steel tools. The harpoons and combs are fine specimens of savage handicraft.

But there is also mingled with these native wares far more of those things brought to them by the traders, for at this time a fierce rivalry had sprung up between Albany and Schenectady, and the Indian country was flooded with all sorts of goods.

The Mohawks were in their decadence. From nine hundred fighting men they were now reduced to three hundred. Constant war had told upon them, and the unlimitable supply of Dutch rum and French brandy had corrupted and demoralized them.

The protests of some of the chiefs against this traffic is pathetic, where they lament the debauching of their people

from this cause. But it could not be stopped, for both France and England were reaching out far into the wilderness for the fur trade, and there was no currency so powerful as rum and brandy.

Later on the Governor General of Canada protested to the Governor of New York against the traffic, but Dongan replied that he could not see that Dutch rum was any worse than French brandy.

It seems probable that from this cause and their constant wars they would soon have become extinct if it had not been for their custom of adopting prisoners into their tribe to take the place of those who were killed in battle. In this way they kept up their number, but became a mongrel nation. There were Andastes, Hurons, Eries, men from the Neutral Nation, Illinois, and many others brought in by those far reaching raids that extended from Hudson Bay to the Carolinas.

Another thing shows their increasing weakness, or perhaps as well the decreasing necessity for defensive structures. Instead of four or five rows of palisades there were now but two, and in some cases but one.

But still our valley was but a wilderness. The trader going to the Indian country from Albany, or from the hamlet of Schenectady, plunged at once into the woods. No white man was there. No grants of land had yet been made. The Mohawk was on his native heath, the monarch of all he surveyed. He was at peace with his Dutch neighbors, and often sent deputations to trade or to talk. With the rest of the world he was at war, especially with the French of Canada. After De Tracy's expedition there was a reasonable state of peace for nearly twenty years, and they even begged humbly that the French would send blacksmiths, surgeons and Jesuits among them.

In answer to this request the Mission of the Martyrs was again established, and Frèmin and Puiron were sent to the Mohawks.

It is due to their ministrations that we have at least one Saint in the Mohawk Valley. This is the Iroquois maiden, Te-gah-ko-wita, known as St. Catharine, the Lily of the Mohawks.

She was born in one of the Mohawk villages in 1656, and

obtained such a reputation for sanctity that both the Indians and French came from great distances to pray at her tomb, and many by her intercessions were cured of their maladies. Among the rest was the famed DuLuth that invincible and untiring Coureur de bois, who more than any other exemplified the daring and license of these Runners of the Woods.

He certifies, that having said one Novena in honor of St. Catharine he was entirely cured of the gout with which he had been afflicted for many years.

But now the 17th century was drawing to its close. The Jesuit Missions among the Mohawks, and the other tribes of the Five Nations had upon the whole been a failure. It is true that the teaching and example of these fearless and sincere men had had some effect upon the Indians, in showing them at least that there was a higher life, and that civilization was better than barbarism. A few Mohawks listened and went away to Canada, settling in a village near Montreal, and thereafter they were known as the "praying Indians."

For a while the Jesuits also used their influence politically to the advantage of New France, but they were unable finally to control the Indians of their missions, and after twenty years of fear and Jesuit occupation, the Mohawks were again upon the war path, burning and scalping and leading away captive many a luckless Frenchman from the weak settlements of Montreal, Three Rivers and Quebec.

Thus the Jesuit Missions came to an end, and the Mohawks soon forgot all their teachings. And now there is nothing to tell us of this episode in our early history, but the record of their sojourn, the narrative written by their own hand, the defaced and yellow pages of the "Jesuit Relations" written with lacerated fingers, in the smoke and din, and discomfort of their Mohawk lodges.

As reminders of those old days that are full of realistic interest, we also find in the refuse heaps of the villages and in the graves of the dead sundry medals and crosses, rosaries and rings, to remind us that Christ was preached to the Mohawks as early in our history as 1642.

The medals are usually about the size of a dime, made for suspension, and have upon them various devices; the figure of

the Virgin or of some Saint, with an invocation or legend in French or Latin around the edge, and upon the reverse various symbols, crosses, stars, the pierced heart and the crown of thorns. The crosses have similar devices, and the rings have the letters I. H. S. or I. N. R. I. upon them.

But the Indian could not resist the oncoming flood that in ever increasing volume came to the New World. Kings and governments, with insane blindness, drove out the best and most useful of their populations, and English Puritan and French Huguenot, and Swiss, and Dutch, and German, crowded all the ships as "westward ho" was the cry. Of this oncoming flood thousands strengthened New France, thousands New England, thousands the Southern Coasts, while a mixed multitude of English and Dutch and Huguenot began to lay broad and deep the foundations of our own State of New York.

In the closing decades of the century Canada was being parcelled out into great Seignories, and New York, from New Amsterdam to Albany into great Manors, but our valley was not yet invaded by these lordly usurpers of the Indians' rights.

In 1690 Schenectady was a small, poor village, occupied by Dutch traders, peasants and farmers, with a mingling of squaws and half breed children.

The little town was protected by a palisade, but they left the gates open, as they did not fear their neighbors and kinsfolk the Mohawks, and Canada was far away, and it was winter time.

But the French and Algonquins and the "Praying Indians" came down as is well known and burned the town, and killed and carried away captive all who did not escape to Albany.

Then the burghers from that town and the Mohawks from the wilderness, led by Col. Peter Schuyler the Mayor, or "Quider," as they called him, went in pursuit through the snows of winter. All of which is well known, for the story of the burning of Schenectady has often been told.

One incident of the pursuit, as it illustrates the innate savagery of the Indian, even after so many years of Jesuit instruction, may be mentioned. The pursuing party were illy supplied with provisions, but Col. Schuyler saw that around the Mohawk camp fire a great carousal was going on, and the

kettles were boiling and food seemed to be abundant, but when there was ladled out and offered to him a human hand, he knew where the abundant provision came from, for they were cooking one of their Algonquin enemies whom they had killed.

Two years before the burning of Schenectady, in 1688, one man had gone up the Mohawk Valley and settled in the very heart of the Indian country, forty miles to the west. He was a Swiss from the Canton of Zurich, and as far as is known was the first settler of the Mohawk Valley west of Schenectady. He and his family were always on friendly terms with their Indian neighbors from whom he had bought his land, spoke the Mohawk tongue, and suffered no molestation of person or property in any of the French wars, or even in the fierce raids of the Revolution.

It is probable that about this time, in some of the years immediately before the close of the century that the Mohawks left their villages described by Greenhalgh in 1677, and made their final migration to the south side of the river where they continued to occupy sites until they left their native valley for Canada.

There is some obscurity in regard to the location of some of their villages at this time, but when they came to be well known to the whites they were seated at three points. The most western of these was the Castle of the Can-a-jo-har-ees, which was at the place still known as Indian Castle, the first station on the West Shore Railroad east of Little Falls. This was the village of the Bear Clan and was by far the largest and most influential of the three. It was Brant's home and here Sir William Johnson built a church, which is still standing and in use.

The second village was the "Castle of Taragorees," which was on the hill east of Fort Plain, known now as Prospect Hill, but called by the Indians Tsi-dros-o-wen-gen.

The third village, which was known as the Lower Castle of the Mohawks, was at Fort Hunter, at the mouth of the Schoharie creek, only a mile east of the old town of Osseruenon, where Jogues was killed.

None of these towns was palisaded, for the necessity for such protection was fast passing away, and the Indians were becoming

more and more demoralized, less self-sustaining and independent and were fast adopting the habits of the white man.

They were still hunters, but the use of the bow had nearly ceased, and they depended upon the white man for guns. There seems to have been many animals still, but the beaver, on account of persistent trapping, was virtually extinct.

In these villages they seem to have abandoned the use of the communal Long House, and had adopted in a measure the houses of the white settlers. By degrees they came to live in log houses, and even framed dwellings were not unknown. They still made in ever lessening quantities their native pottery, still decorated with varied arrangement of straight lines as of old, still unglazed and round on the bottom, with a flaring rim even as it was in Hochelaga and Garoga.

Stone axes and arrow heads, knives, and drills, and scrapers, bone implements and pipes of native make finally gave place entirely to those brought from England and Holland, while cotton and woolen cloths, blankets, leggings and stockings in a great measure superceded buckskin and the furs of wild animals.

By degrees there came a change, too, in their village life. As danger from sudden attack became less, they seem to have been more given to wandering, families living by themselves in huts scattered through the woods by the sides of streams and lakes. They wandered about in bands, became basket makers, and haunted the white settlements as these increased, ever on the lookout for strong drink, a weakened, discouraged and sullen race, unable to understand or assimilate a civilization brought to them so suddenly.

But notwithstanding all this the Mohawks retained their ancient tribal customs, they had their councils, their feasts and their dances. Their chiefs were men of dignity, sagacity and ability. They had not forgotten their warlike ways, their love of danger, of conquest and of blood, and so they were by no means a people to be despised or slighted, especially as the white settlers began to find their way in large numbers into the Mohawk country, and they all looked with longing and covetous eyes upon this fair land of hill and stream, of woodland and far reaching plain, that was the heritage of the Mohawk nation.

They were becoming more and more the neighbors of the

white man, and soon it was difficult to say whether the white man lived among the Indians, or the Indians among the whites. Considering their savagery, their antecedents and their ferocity, it was a dangerous experiment, and one which in the after years terminated in blood and fire.

But now in these opening days of Queen Anne's reign all was peace, and the good Queen and her ministers, and the Society for the propagation of the gospel in foreign parts, all were interested in their children the Mohawks, and made much of them, and "Quider" must have a band of chiefs cross the Big water with him. They must go to London to see the Queen, and so there was great excitement in England in 1710, for in the early days of spring there had come from Queen Anne's Plantations in North America five redoubtable chiefs from the great Iroquois Confederacy in the Province of New York, and splendid garments of scarlet cloth had been prepared for them, as they were to have an audience with her majesty. And the Lord Chamberlain conveyed them in the great lumbering coaches of the day with much ceremony to St. James' Palace, where one of their orators made a speech full of natural eloquence.

Col. Schuyler had taken them to England at his own expense. He was good man, and one whom the Indians loved, for he was always just to them, and they called him "Quider," for that was as near as they could come to Peter.

And now the good Queen Anne and her servant the Governor of New York, bethought themselves of the fact that the Mohawks had souls that were perhaps worth saving.

That the Jesuits had thought of this long before was not considered, for the days of those good men had gone by, and the English hated those priests, and determined that they should no more come among the Five Nations, and passed a law that no Jesuit should come among the Indians under penalty of death.

It seems that the Mohawks were anxious for a teacher, and their appeals to "Corlaer" for a church, and a minister, and that the traffic in rum might be stopped are touching and pathetic.

We do not know whether the power of the Queen could

prevent the traders from taking rum into the Mohawk country, but the constant appeals for a church and the visit of the five chiefs to England with Colonel Schuyler, at last had the desired effect, and it was decided that a church should be built for the Mohawks. It was to be within a fortified enclosure, built to protect the exposed frontier from hostile Indians and the French of Canada.

There is coming into the Mohawk a few miles west of Amsterdam a large stream, which, rising in the Catskill mountains, runs north one hundred miles. It is a beautiful and picturesque river, and was known to the Indians by various names, one of which, the Schoharie, remains to this day.

At the mouth of this stream the fort and chapel were built in 1712, and called Fort Hunter, after the Governor of the Province. Here was the lower castle of the Mohawks.

A contract made with certain Dutch carpenters of Schenectady was for a fort of squared logs one hundred and fifty feet on each side, with a wooden chapel within the enclosure. This latter, however, was built of stone, with port holes on each side and a vault beneath for a powder magazine.

It was a day of great rejoicing when it was finished.

Here came the soldiers of Queen Anne, armed with enormously long muskets, and here came the Indians, and after a time came to them the Rev. Petrus Van Driesen to learn their language, and to teach and to preach to them.

But Queen Anne not only built them a chapel, but also gave them a beautiful and valuable communion service. It was of silver and consisted of five pieces, each piece bearing the following inscription: "The gift of her Majesty Ann, by the grace of God, of Great Britain, France and Ireland, and of her Plantations in America. Queen, to her Indian Chappel of the Mohawks."

This service continued at Fort Hunter until the Revolution, when it was taken by the tribe to Canada. It is still in constant use; three pieces at the Mohawk Church at Grand River and two at Deseronto. At the former also can still be seen the fair white linen cloth for the communion table, embroidered with the armorial devices of the royal donor, and sacredly kept as an heir loom and a memorial of the days of old.

Several ministers labored in this unpromising field, one of whom said: "There is no hope of making them better, heathens they are and heathens they must be."

But although the white man's example, as is usually the case, was mostly bad and demoralizing, it is nevertheless probable that at Queen Anne's Chapel her ministers did teach the Indian girls and boys something, and that the tribe learned in a dazed and confused way what the religion of the white man was.

The new fort so protected the Mohawk country that it began to be safe for emigrants, explorers and adventurers to penetrate the beautiful land in much greater numbers, and they coveted the fair heritage of the Indian and took it all from him in various ways and by many ingenious devices.

Now the theory was in those days that the whole country belonged to the Queen by the right of discovery, but it was always allowed that the Five Nations owned the country in which they lived. So it came to pass that when any one wanted a large, fair stretch of country which he may have seen while wandering to and fro in the earth and walking up and down in it, he, in the first place, bought it of the "native Indian owners," and received from them a deed with all the savage emblems of their clan duly painted thereon. But after this was done to make the purchase more legal and sure, they procured from the Queen a Patent, elegantly written on parchment and with the great seal of the Province dangling at the bottom.

There is a certain tract of land containing twenty thousand acres which was bought of the Mohawks by certain gentry of the Province. It was a fair and beautiful domain of hills and meadows, of forests and streams, of trout brooks and natural deer parks; the very centre of the Mohawk country, and on which were the sites of many of their old villages, and for the whole of it they gave to the poor Indian "three pieces of strouds, six pieces of garlin linen, three barrels of beer, six gallons of rum, and a fatt beast," and to make the enormity of the transaction the greater, they had the effrontery to say in the deed that "the Indians were fully satisfied."

Whatever success the Rev. Petrus Van Driessen may have had

in Christianizing the Indians, he certainly received recognition and a great temporal reward from them, for there was conveyed to him by fifteen men and women of the Mohawks a tract of land two and a half miles long by one and a half wide, and the consideration being curious, is quoted from the yellow old deed as follows:

"For and in consideration of the Love, Good Will and Affection which we have and bear for the Rev. Petrus Van Driesen, Minister of the gospel, and also for and in consideration of the great Zeal, unwearied Pains, Expenses and Troubles for the twenty years past, by the above mentioned Petrus Van Driessen, and his fatherly Care in the Instruction of us and our People in the Christian Religion, and Faith, bringing us into the Fold of Christ's Church and partakers of his Sacraments as a good and faithful Pastor of Christ's Fold ought to doe, to our great Satisfaction and Content; and further for the Consideration of the sum of 62£. 10 shillings, current money of New York, to us in hand paid."

The first patent granted in the Mohawk country was to Capt. Harmanus Van Slyck of Schenectady, and was a deed of gift from the Mohawks to him, their "loving cozen and friend, whose grandmother was a right Mohogs squaw, and his father born with us, it being his, the said Harman, by right of inheritance from his father."

This land is in the town of Palatine, and extends along the river for six miles, and upon it is probably the site of Greenhalghs village of Canajorha of 1677.

After this the Indians were in constant turmoil, distress and trouble about their lands. It was parcelled out in immense tracts the whole length of the valley, and their village sites, and their corn fields, to say nothing of their hunting grounds and their fishing places, were given to the white man.

Is it any wonder that they felt sore and aggrieved. This was their homestead, but not only was that given to others, but great states contended for the vast territory claimed by the Five Nations by right of conquest, reaching to the banks of the Ohio and the Mississippi.

But the Indians were constantly protesting against these encroachments. The councils held in Albany were many, and

they were carried on with all the decorum and attention to precedent and custom so necessary, but they accomplished nothing for the Indians, for they had now grown poor and dependent, and when they went to Albany with grievances they were cajoled and flattered, and their eyes were blinded with presents.

At a great council held in Albany in 1714, for the adjustment of grievances, the following presents were given to the Indians: 100 bags of powder, 45 gallons of rum in 15 kegs, 37 red coats, 4 ps ticks, 1 cask pipes, 3 casks tobacco, 12 dozen knives, 2,000 flints, 20 guns, 25 cases lead, 2 cases shott, 1 ps duffles, 42 yards do, 1 keg paint, 88 tom hawks, 5 ps strouds, 5 pairs blankets. And to the sachems in private: 14 blankets, 18 bags powder, 12 shirts, 2 gallons rum.

What an insane policy it was to put into the hands of these savages, irritated by the loss of their lands such an abundant supply of guns, tomahawks and scalping knives.

In speaking to the Mohawks at this council, Governor Hunter reminded them of the fact that their chiefs when in England had asked to have a church built and a minister sent to them. He hoped that now the church was built, and a good and pious man was settled among them, that they would attend the services and take heed to his instructions. To this they replied:

"Brother Corlaer:

You put us in mind that we desired a Missioner in every one of our castles to instruct us in the way to eternal life. We own that we desired it. But when we consider that the Christians here, when it is Sabbath Days, what fine cloathes they have when they go to church, and that goods are still so dear that we can not purchase Sunday cloathes, but would be necessitated to go to church with an old bear skin and deer skin—We have deferred that matter till goods are cheaper, that we may have cloathes suitable to go to church withall."

This has a certain ring of civilization about it, but it shows a sad degeneracy. The proud and haughty Mohawks of Hochelaga and Garoga, clad in robes of fur and embroidered deer skin did not fear to stand before kings and assert that they were the "Konoshioni" men before all others.

The building of a church and the establishment of a fortified post at Fort Hunter gave a sudden and wonderful impetus to immigration and the settlement of the Mohawk Valley.

As early as 1713 there were some settlers as far west as Palatine; but the great immigration of the Palatines did not take place till 1723, when several great patents were granted, and these continued in ever increasing numbers until all the lands of the Mohawks were taken up, and they lived upon their old domain only by sufferance.

As the white population increased traders and merchants established themselves in the very heart of the Mohawk country and drew to themselves the Indian trade in furs, much to the disgust of Schenectady and Albany. There also began very soon to be a surplus of white products and it was apparent that the bark canoe was not sufficient to transport the traders' merchandise up the river, or the increasing quantity of grain, of pot and pearl ash and ginseng that was to be shipped to a New York and European market. And so at quite an early day certainly as soon as 1730 flatboats and batteaus were used for this purpose, and a "King's Highway" was laid out along the bank of the river.

The trade in ginseng had at this time assumed great proportions. It was and always had been regarded in China as a panacea, and immense quantities were imported into that country. The source of supply had heretofore been the regions of Korea, but as soon as it was discovered that it was abundant in the Iroquois country, the trade became immense. And the Indians, from their minute acquaintance with the country, became the principal ones who dug it up and brought it in. So persistent was the search for it that at the present day, over great sections of the Mohawk country, where once it grew in abundance, now not a single plant can be found.

After a time other nationalities, Scotch, Irish, English, helped to settle the Mohawk valley, but at first Dutch and Germans were the people who entered this beautiful region; a sturdy, hardy, liberty loving people who feared God, dealt fairly well with the natives, and were among the first to dispute in America the divine right of kings, and to assert in unmistakable terms their determination to resist all forms of oppression to the end. They were passing far up the valley as early as 1730, even to the German Flats and Kingsland.

Among the great Indian traders who at this early day came

into the Mohawk country was Jelles or Giles Fonda, afterwards Major of Militia, and the friend and neighbor of Sir William Johnson. He was located at Cachnewaga, and his trade was far reaching and extensive, having agents at Fort Stanwix, Oswego, Niagara and Detroit, who bought furs and ginseng of the Indians, thus forestalling the traders of Albany and the French of Montreal.

His yellow old papers, letters and account books give us a realistic glimpse of the times and condition of things in our valley at that day. We seem to stand face to face with men who long before the Revolution wrote letters from Niagara, and Detroit, and Fort Stanwix, who tell us how the "Sinica" Indians have gone out to dig ginseng, and how many packs were ready to be sent down from Niagara; how "Bully Roof" had turned his cows into the king's garden at night under the walls of Fort Stanwix, and how low the supply of rum was at Detroit.

We read the names of the old batteau men, and how many trips they made to Niagara, and what they were paid, and how many packs of furs they brought.

We can look into Fonda's old trading fort, and with the time stained bills in hand, see the kinds of goods upon the shelves for white man and Indian. There were pewter basons and gilt cups, herring bone, thread and worm lace, nests of gilt trunks, scarlet striped gartering, stag couttoe knives, buck spring knives, yew handled fish knives, Irish and garlin linen, looking glasses with painted frames, Russia wrappings, fine chintz and white cotton molteons, strouds and Indian blankets, Penniston shoes, and hundreds of other things for the settlers and Indians. One great bill of goods amounting to £915 was to be paid for in seven months in ginseng root at three shillings per pound. This would require over 6,000 pounds of ginseng.

Here is a long account of sales in London in 1767, of one hogshead of "Furrs" on account and at the risk of Mr. Jelles Fonda, Merchant at Cachnewago, foxes and martins, muskrat, fisher, otter, wolves and squirrels, but no beaver; they were practically extinct. The amount of the bill was £250, and the deductions for commissions, brokerage, freight, trimmage, purage, duty, bill money, landing, housing, sorting, beating, warehousing, &c., were £69 10s. 5d. But as an object lesson

showing to us the status and condition of the Mohawks whose fortunes and changes we have followed in this paper from Hochelaga to this time.

"The Indian Book, for Jelles Fonda, at Cachnewaga, 1763," is by far the most interesting and important.

The French wars had closed; the Battle of Lake George had been fought, the village of the Palatines at the German Flats had been destroyed, Niagara had surrendered to Johnson, Quebec had fallen and the reign of New France had ceased.

In all these events the Mohawks had taken part, following in Johnson's lead with more or less discipline, but still wreaking vengeance in their own savage way upon their ancient enemies. And now in the great Conspiracy of Pontiac they held aloof and refused to fight against their friends the English, or to help in establishing a universal Confederacy of the Indian Tribes.

So we see them in this year 1763 while the whole western country was convulsed by Pontiac's war, at home in their Castles, restless under the restraints of an ever advancing civilization, indignant at the aggressions of the settlers, constantly complaining and protesting to Sir Wm. Johnson that their lands were being taken from them unlawfully. Finally, to give them something to do Johnson sent some two hundred of them to fight against the Delawares on the Ohio.

What kind of savages were these Mohawks, who were the neighbors of the whites and who traded with Major Jelles Fonda at Cachnewaga? In the first place we can see the names of some of them in the old account book; they are childish, foolish and contemptuous, and show how low the Indian had fallen, and how he was despised by his white neighbor. A few retained their Indian names, but by far the greater part in this book are named as one would name dogs and horses: Old Brant, Brant in Thomas, Wide Mouth Jacob, Brant's Nicholas, Young Aaron of the Hill, Jan from the Hill, Young Moses, Snuffers David, The Squinty Cayuga, are few of them. A page from the book will serve as an example.

"YOUNG MOSES, DR.

1762.		£.	s.	d.
Sept. 20,	To one French blanket, . .	0	16	0
	To one small do . . .	0	12	0
	To 4 Ells White linnen, . .	0	8	0
	To 1 pair Indian Stockings, . .	0	6	0
	To 1 hat, ...	0	8	0
	To 1 pint of rum and one dram, . .	0	1	4
	To 1 quart rum, . . .	0	2	0

I have in pledge two silver wrist bands."

But rum and beer are the principal commodities charged to all the Indians, although many bought blankets and stockings. Wide Mouth Jacob is charged with a horsewhip, and is credited with a saddle.

Many left in pawn silver arm bands, and wrist bands, and "draw bands." These were like bracelets, but the ends were free and perforated so that they could be made large or small. The "draw" bands were for the hair, to be drawn over the braids, and were made telescopic, one sliding into another so that in some cases the whole long braid was cased in silver bands.

Montreal was the great source for the supply of these silver ornaments, and of others of similar decorative character. They are found through a wide region of country from the Atlantic to the Mississippi.

Wampum bands and belts were also among the things left as pledges of the honesty of the customer; but all of these pledges were uniformly redeemed, and, in fact, to the credit of the Indian be it said the accounts all seem to have been paid.

The mother-in-law of young Moses bought a gallon of rum and left in pawn "2 stele traps" and two silver crosses. The latter were probably heirlooms from the time of the Jesuits.

We have now come to the time when for a mess of potage the Mohawks, and other nations of the confederacy, sold to the white man all of those vast landed possessions that were theirs by the same right that civilized nations claim theirs—the right of conquest.

For $10,000 and rum without limit they sold Kentucky, West Virginia and Western Pennsylvania, and were thereafter of little account as owners of the soil.

They continued to reside in the valley, they met in councils innumerable and stated their grievances constantly; they haunted Johnson Hall, and swarmed through the orchards and gardens, for Molly was the mistress, and her nation were licensed to do as they pleased.

But there was a growing sullenness and discontent among them, for they saw their goodly land in the hands of the white man, and there was no help for it. Sir William died during the first mutterings of the storm, and Sir John, his son, reigned in his stead.

It is not my purpose to enter into any details in regard to the great struggle. The story has been written many times. It has been said that Sir John has been traduced and slandered, but it is doubtful whether any of the descendants of the Mohawk valley revolutionary patriots can ever be convinced that he did not do an atrocious deed when he incited the Mohawks and their kindred to lift the hatchet against the people of the Mohawk valley.

How magnificent was the bravery and love of liberty of these foeman of the Mohawks. Isolated on an exposed frontier, they not only had the British soldier to fight, but they had the foes of their own household, and last and worst of all they had the bloody Mohawks smarting with injuries real and imaginary, and stimulated by British gold, and led on by John Johnson and Guy—by the Butlers, by Croghan, and all the rest of the Johnstown retainers.

Scant justice has been done to our valley by the historians, scant justice to a people who through all the long struggle were a bulwark on the most exposed frontier, who kept back that ever besetting tide from the north, which was ready to sweep down and overwhelm the Hudson and all New England; scant justice to men who faced all the horrors that savages can inflict, and who suffered more for the cause of liberty than any other section of the thirteen colonies.

They fought Briton and Tory and Mohawk alike through all the long struggle, and at its close there was a wide waste of ruined farms, of smoldering houses, and churches, and barns, and three thousand widows and orphan children.

Scant justice have the historians done to the Mohawk valley.

Lexington! Concord! Bunker Hill!

These are the names that the historians, and poets, and school book makers love to honor.

This is well. Not that we love Cæsar less, but Rome more, would we be rejoiced to see the men of the Mohawk valley recognized, and Oriskany, and Stone Arabia, and Sharon, likewise receive their due meed of praise and appreciation.

But the men of the Mohawk valley have never been celebrated for that sublime self assertion that distinguishes the men of New England. But whether the deeds done here are appreciated or not, we have the consciousness that our forefathers did their duty nobly, and we honor their memory.

We have come to the closing scene of our sketch of the Mohawks.

In a few canoes a wretched band are seen skirting the shores of the Bay of Quinte. Discouraged, poor, homeless, they seek a site for a village in a new land. They have left their native valley, their churches, their hunting grounds, and the graves of their dead, and the white man occupies all the goodly land.

A few years ago two Mohawks passing down the valley on the Central railroad were seen upon the platform of one of the cars with animation pointing out to each other the objects of interest in this ancient seat of their tribe. They had a traditional knowledge of it all, and the old Indian names of the hills and streams were familiar to them. They could see the church at Indian Castle which Sir William Johnson built for their fathers, and the spot at Fort Hunter where Queen Anne built her Indian chapel of the Mohawks. They passed by the sites of Teonontogen and Osseruenon, and they saw the hills among which Garoga stood.

Stoical as they naturally are, these red men shed tears, no doubt, of regret and sorrow that in this old stronghold of their tribe they were nothing but strangers.

Notes on Arendt Van Corlaer's Journal of 1634.

By S. L. Frey.

This old manuscript which has lately come to light in Holland and been published by Gen. James Grant Wilson in the New York Independent of October 3rd, 1895, is of peculiar interest to us, as being the first written account we have of the Mohawks and their villages.

Among the many who came to America as soldiers or as settlers, there were but very few whom the natives had any reason to love or venerate. Las Casas among the Spaniards, Penn among the English, Frontenac among the French, and Van Corlaer among the Dutch, were exceptions to the rule. There are a few others, such as Schuyler, whom they called "Quider," and Sir William Johnson, their "Brother." The Dutch as a rule were always kind to the Indians, and Van Corlaer was so preëminent for truth and honesty that his name became generic for all the future governors of the province of New York. At the time he made his journey, the Mohawk valley was an unknown wilderness. A few traders may have been there, but for the most part all that was known to the Dutch came from the Indians themselves, who traded at Fort Orange. To the French, at Montreal, it was a region of death; to the priests, the home of the devil. Van Corlaer undertook this hard, dangerous trip in the winter of 1634, not from curiosity or philanthropy, nor desire for scientific knowledge, but simply because certain Mohawks had brought the unwelcome intelligence that there were French traders among the "Sinnekens," (Oneidas,) who were paying more for beaver skins than the Dutch were, and consequently drawing away a lucrative trade to Canada that rightfully belonged to Fort Orange. So early did the fur trade fight begin.

He left Fort Orange with five Mohawks as guides, and was accompanied by Jeronimus la Crock and Willem Tomassen.

They traveled "mostly northwest," about eight miles, (Dutch,) and came to "a stream that runs into their land, and of the name of Vyoye." This is sufficient to designate the stream as the Schoharie, which is about that distance from Albany, if we follow the trail. They did not go by the way of Schenectady; had no occasion to go so much out of their way as that.

Going down the "Vyoye" in one hour they came to the fishing villages of the Mohawks at the mouth of the stream, and "to the branch that runs into our river." This "branch" was of course the Mohawk, and "our river," the Hudson or North river. It is uncertain whether he crossed the river, or only the broad mouth of the creek. It was so dark he probably did not know. As the "Castles" were all on the south side of the river, we would naturally think that they would not cross to the north side, but it makes little difference, for after wandering about in darkness and cold, and ice and water, they were obliged to pass the night of the 12th at a little house half a mile from the first "Castle."

"December 13th," (says the diary,) "in the morning we went together to the castle over the ice that during the night had frozen on the hill, and arrived at thier castle, which is built on a high mountain." Here *hill* should read *kill*, and *mountain* should read *hill*. Then we can understand that they either crossed the Mohawk from the north side on the new ice, or that they walked on the ice that had formed on the flooded flat lands on the south side.

The statement that they traveled eleven Dutch miles on the 12th shows that we need to pay little attention to Van Corlaer's miles. This distance would have taken him nearly to the western limits of the Mohawk country, whereas they were only at the first castle, which I think was the same as the Osseruenon of Jogues—1642. In fact Van Corlaer says that the "Vyoye" empties into the Mohawk near the first castle. On Van der Donck's map this castle is named "Carenay." The site is now definitely marked by the shrine erected by the Jesuits in memory of their brethren at Auriesville.

This castle contained thirty-six of those long houses of which we hear so much in after years; these were three hundred feet long, and laid out in regular rows, but the village was not

palisaded, which is a surprise, for only eight years after this, when Jogues saw it, it was strongly palisaded. The condition of things showed that already there was much intercourse with the whites; doors with iron hinges, iron chains, harrow irons, hoops, nails, etc. "All probably stolen somewhere," as Van Corlaer remarks, but more likely bartered for beaver skins.

"The houses were full of corn that they lay in store, and we saw maize; yes, in some of the houses more than three hundred bushels." This is so obscure that it is difficult to understand it. Perhaps if transposed so as to read as follows it may convey Van Corlaer's meaning: "The houses were full of corn that they lay in store; yes, in some of the houses we saw more than three hundred bushels of maize." "They make barrels and canoes of the bark of trees, and *saw* with bark as well." If we substitute sew for saw it will probably be Van Corlaer's meaning, for the Indians did sew a great deal with bark. The small pox was already destroying the Indians, and it appears that bears and deer and wild turkeys were abundant, that there was plenty of food, and that these savage Mohawks were hospitable and kind.

"This chief showed me his idol; it was a waterhead, with the teeth sticking out." What he means by a "waterhead" it is hard to say, but the idol was perhaps a totem; they are found on the village sites; a bear, or a wolf, or a tortoise, carved from stone or bone, as of lead cast in a mold.

December 16th—He calls this first castle "Onekagoncka," making a distinction between "castles" and villages. Among the Mohawks there were generally three castles, one for each of the clans of the tortoise, the bear and the wolf. Sometimes there were four. Passing two small villages they reach the second castle at 2 o'clock P. M.; this he says was named Metdashet, and then immediately after says it is named "Canagere."

General Wilson in a note says this was the present Canajoharie, but this could not be for various reasons, the principal one being that there never was a castle at that place. The castle of the "Canajoharees" was of Sir William Johnson's time, and was where the village of Indian Castle now is. This second castle of Van Corlaer's journal was evidently the "Andagoron" of Jogues, the "Canagero" of Van der Donck's

map, and was located a mile or more to the westward of Fultonville.

December 17, 18 and 19 they remained at this castle, and we gain some insight as to the life of the Mohawks from the few incidents recorded. The sulphur that they threw into the fire seems to suggest that they knew something about the healing qualities of the mineral springs that were abundant in their vicinity, Saratoga, Sharon and Richfield. The women who came from the "Sinnekens," with salmon and tobacco, show that there was considerable barter at that time; and the seawan spoken of suggests that already the lathes of Fort Orange had begun to supply this much desired commodity to the Indians, and that beer, salt, tobacco, brandy, axes, awls and knives, were becoming necessities to them.

December 20, they went from the second Castle to the third, crossing on the way a large stream full of floating ice. This stream was one of the creeks emptying into the Mohawk below what is now known as "Nose Hill." It is not strange that Van Corlaer does not mention all the streams that he must have crossed, for, as they were buried in ice and snow, he would scarcely notice them. This was the Wolf Castle of the Mohawks and he calls it "Sohanidisse." It is probably the Te-on-on-to-gen of Jogues, the I-on-non-te-go of the Van der Donck map. It was on a high hill, at the present village of Sprakers' Basin. The woods are still full of oak and nut trees, and the wide corn lands of the Indians stretch along the river side. This is one of the villages destroyed by the French in 1666, and many evidences of savage life have been found here.

December 21. Going on to the westward he came to a village called "Osguage," near a big stream. Is not this the Fort Plain creek, the Otsquago of to-day? There is a site of a village at this place on the hill to the southeast of Fort Plain, where Venetian beads and other traders' wares are found.

December 22. Crossed the streams and passed the village of "Cawaoge." This was probably about on the site of the present village of Fort Plain. The trees he speaks of as resembling the "savin," (red cedar-juniperus sabina,) may have been either white pine or hemlock, which when old has a rough bark.

Then they traveled "another while," and came to the fourth Castle "by land;" that is they walked on the shore, or over the high land, and not on the ice ot the river. This Castle was named "Te-no-to-ge," and contained fifty-five houses. It was the first Castle protected by palisades, and was a large and populous village. The people were full of curiosity to see the white strangers, it being no doubt a novel sight to many of them. There was an adundance of food as usual, beans, corn, pumpkins, dried strawberries and bread, "baked with nuts and dried blueberries, and the grains of the sunflower." Travelers and historians have said that the Indians only used the oil expressed from the seeds of the sunflower as a dressing for the hair. Here we see the Mohawks using the seeds as food.

The Mohawk ran past this Castle and it was the last one and at the extreme western limit of the Mohawk Country. The probable location was at or near Indian Castle, where was the Castle of the Can-a-jo-har-ees in after years.

December 24. We need not laugh at the antics of the two Indian doctors, or the strange method of treating the sick. It was no whit more foolish than what might have been seen by the sick bed of any patient in Europe; indeed the proceedings and medicines of the European doctors were far more astonishing and disgusting than those of the Indian..

December 26. He took his departure with a guide for the "Sinnekins;" passed much flat land, and crossed a hill where the water was knee deep. This should be kill instead of hill. They traveled west and northwest and took a course away from the Mohawk to the south among the hills for they saw mostly beech trees.

December 27. Still among the hills; saw no Indians. The reason was they were passing through the border land, between the territory of the Mohawks and that of the Oneidas.

December 28. To-day they reached a stream which the guide said ran into the land of the "Minquassen," and then after awhile another which "runs into the South River." The way led through a forest of big beeches.

December 29. This day through forests of oak and hickory to within four miles of the "Sinnekens Castle."

Where was this stretch of country with beech trees, high hills,

and streams, running, not north into the Mohawk, but south into the Susquehanna, which Van Corlaer confounds with the Delaware or South River. It is plain it was far away to the south of the Mohawk and among the hills of Madison and Oneida Counties. They were taking a direct and short course to the "Sinnekens' Castle."

December 30. From some high hill the guide pointed out "the branch of the river that passes by Fort Orange and past the land of the Maquas." They looked down on the Mohawk, and then passed on to the "Sinnekens' Castle." Of course they were in the Canton of the Oneidas; the Senecas were far away in the wilds of Western New York. "When near the Castle, to the northwest, we saw a big river and on the other side thereof tremendously high land that seemed to lie in the clouds."

I think that this Castle of the Sinnekens was on the Oneida Creek and far back among the hills, and that the river he speaks of as in the distance may have been Oneida Lake.

Van Corlaer learned that the report about the French traders was correct; the way was easy for them; their shallops could come into the heart of the Oneida country and draw away all the beaver skins to Canada.

Van Corlaer stayed with the Oneidas till the 12th of January, 1635, and he gives us a fairly good picture of the savage life of these old Iroquois at their Castle of "En-ney-ut-te-hage." They seem to have been more prosperous, to have had better houses and to have differed somewhat in their customs from the Mohawks. The food problem was easier to them. With a lake close at hand swarming with salmon and wild fowl of all kinds, they never could have been straightened for food. The abundance of wampum is perhaps not surprising, when we consider how many Dutch lathes were busy turning it out. The Indians had made it to some extent, but it was not abundant till the whites made it by the bushel and filled the Indian country with it. Most of the wampum belts in existence are made of this white man's wampum. On prehistoric village sites shell wampum and beads are rare.

The return journey to Fort Orange was quickly made, and without particular incident. Van Corlaer probably succeeded

in securing the beaver trade for Fort Orange. There was a fierce rivalry between the French and Dutch, but the latter had the advanttage, as there was perpetual peace between them and the Iroquois.

In summing up I will say that I do not ask any one to accept my explanation of Van Corlaer's itinerary if a more plausible one can be found. I have been guided principally by my acquaintance with the numerous sites of aboriginal occupation along the valley. If any one can follow more closely in Van Corlaer's footsteps, I will be glad to know it. The numerous small villages Van Corlaer saw explains why there are so so many sites that show short occupation. The "Castles" containing many long houses, and a large population, and occupying the place for a long time, can be easily identified. This applies equally to the prehistoric sites and to those of a later period than Van Corlaer's, when the Mohawks were on the north side of the river. For convenience I have tabulated the sites mentioned by Van Corlaer, Jogues and Van der Donck. They may not be identical but they are near enough so for all practical purposes, and are all on the south side of the river.

There appear to be some errors in translation, and some typographical blunders; it may be that a careful revision might clear up some of the ambiguities.

Table of Mohawk "Castles" and their approximate location at Van Corlaer's time:

On-e-ka-gonc-ka, Van Corlaer, 1634; Os-se-ru-e-non, Jogues, 1642; Carenay, Van der Donck, 1656—First Castle, at Auriesville.

Se-nat-sy-cro-sy, Van Corlaer; Schan-a-tis-sa, Van der Donck—Village of twelve houses.

Met-da-shet, or Cana-ge-re, Van Corlaer; Can-a-ge-ro, Van der Donck; An-da-go-ron, Jogues—Second Castle, at Fultonville.

So-han-i-dis-se, Rehan-i-dis-se, Van Corlaer; Te-on-on-to-gen, Jogues; I'I-on-non-te-go, Van der Donck—Third Castle, at Spraker's Basin.

Te-no-to-ge, Te-no-to-ge-ha-ge, Van Corlaer—Fourth Castle, at Indian Castle, the Castle of the Can-a-jo-har-ees, or Upper Castle of Sir William Johnson's time.

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